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REV. JACQUES JUDAH LYONS

From a painting by Jacob H Lazarus 1850

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THE LYONS COLLECTION.

Presented to the American Jewish Historical Society by the Family of the late Reverend Jacques Judah Lyons as a

MEMORIAL

VOLUME I

Containing the Earliest Extant Minute Books of the Spanish and Portuguese Congregation of New York, a Sketch of the Congregation written by Mr. Naphtali Phillips, and the Address of Major Mordecai M. Noah delivered in 1825, at the Laying of the Corner Stone of the City of Ararat, a proposed Refuge for Jews near Buffalo, N. Y.

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OBJECTS.

The object of this Society is to collect and publish material bearing upon the history of America, and to promote the study of Jewish history in general, preferably so far as the same is related to American Jewish history or connected with the causes of emigration from various parts of the world to this continent. It is known that Jews in Spain and Portugal lent no inconsiderable aid to the voyages that led to the discovery of America, that a few accompanied the earliest discoverers and that Jews were among the first settlers on this continent, and in its adjacent islands. Considerable numbers saw service in the Colonial and Revolutionary wars, some of them with great distinction. Others contributed liberally to the Continental treasury, at critical periods, to aid in the establishment of Independence. Since the foundation of our government, Jews have played an active part in the political affairs of the country, and have been called upon to hold important public positions. The records of the achievements of these men will, when gathered together, prove of value and interest to the historian, and perchance cast light upon some obscure parts of the history of our country.

PREFACE.

The present work, consisting of two volumes, contains the material relating to American Jewish History, collected by the late Rev. Jacques J. Lyons, who was for many years minister of the Spanish and Portuguese Congregation of New York. Mr. Lyons was indefatigable in his researches and his position gave him the additional advantage of ready access to the records of his own congregation and to much valuable material then in possession of its members, many of whom were direct descendants of early American families.

Aside from private records and documents, he jotted down in his note books, with rare patience, such material as he gleaned from local histories and other publications, from inscriptions on tombstones and items of family tradition.

As to documents, he obtained a fair number of originals and, wherever possession of originals could not be obtained, neat copies were made and preserved. He also collected old account books, sketches written long before his time, as well as a number of portraits and prints of interesting persons and places connected with his subject. Besides all these he kept several scrap books in which were preserved valuable newspaper clippings not now readily accessible.

Mr. Lyons' original plan was to group this material and to publish a work that would tell the story of the Jews from their earliest settlement in the United States down to his own day. His death in 1877 prevented the accomplishment of this purpose and the material collected remained in the custody of his family, who for sentimental reasons would not permit of its use or disposal in any way.

Though Mr. Lyons had collected his data fully twenty years before the American Jewish Historical Society was estab-

lished, yet no part of this collection was accessible when this Society was organized, and students of American Jewish history had to cover much of the ground independently. A very large portion of Mr. Lyons' material has therefore been brought to light independently by students whose work has been published by the Society.

In 1908 the family of the Rev. Mr. Lyons donated this valuable collection to the American Jewish Historical Society with a view to its publication. The donors are Miss Sarah Lyons and Messrs. Julius J. and Alfred J. Lyons, who have also furnished the sketch of their father contained in this volume.

The gift was accepted and a committee of the Society was appointed to arrange the material and to edit and prepare it for publication. This committee consisted originally of Mr. Max J. Kohler, chairman, Hon. N. Taylor Phillips, Mr. Leon Hühner, and Dr. Herbert Friedenwald. Mr. Albert M. Friedenberg was appointed shortly thereafter. On the resignation of Mr. Kohler, Mr. Leon Hühner was chosen chairman and the vacancy on the committee was filled by the appointment of the Rev. Dr. David de Sola Pool. Throughout its labors the committee has had the valuable coöperation of Dr. Cyrus Adler, the President of the Society.

The committee spent over two years in carefully examining the material and in grouping and systematizing it. As a large part of the collection had been brought to light independently through the researches of the American Jewish Historical Society, it was decided that material of this character be calendared, and that only matter which has never been published before be printed in full. The calendar referred to will appear as part of Volume II.

Every effort has been used to make the material available to students of American Jewish history. In many instances annotations were found necessary and often where a document or entry has been repeated in a slightly different form, it has been thought proper to summarize it, in order to avoid repetition. Long accounts of no special interest as well as

charity items and disbursements of the same general character have been omitted.

It will therefore be apparent that the labor involved was considerable, and much credit is due to Mr. Max J. Kohler, who, as chairman of the committee during its first year, gave much of his time to the work. The committee takes this opportunity of recording its appreciation of his valuable services.

The first volume contains the earliest extant minute books of the earliest Jewish congregation of North America, Shearith Israel, commonly called the Spanish and Portuguese Congregation, whose present Synagogue is at Central Park West and Seventieth street, New York City. These are followed by a sketch of the same congregation from the earliest times, written about 1855, by Mr. Naphtali Phillips, for many years clerk of the congregation. This manuscript history naturally forms a complement to the minute books and gives additional information not embraced therein.

The last item contained in volume I is the address delivered by Major Mordecai M. Noah, at the laying of the cornerstone of the City of Ararat, a Zionist project, originated in 1825, for the founding of a city of refuge for the Jews of the world preparatory to their departure to Palestine. The "City of Refuge" planned by Noah was to have been located at Grand Island in the northwestern part of New York State, and the address now published, though repeatedly quoted, has never before been given in the complete form in which it appeared in the daily press at the time.

The introduction to each volume has been prepared by the Chairman, Mr. Leon Hühner, and gives a brief discussion and summary of the material therein contained.

Volume II will contain the original manuscript material collected by the Rev. Mr. Lyons, the calendar above mentioned, and some interesting unpublished material, preserved in the scrap books, which consists of old newspaper clippings, forming part of the collection.

To facilitate the use of the material the plan adopted has been to transliterate Hebrew words in the text into English characters throughout. The use of Hebrew in the original has been confined to explaining names followed by an asterisk wherever this occurs. A glossary prepared by the Rev. Dr. D. de Sola Pool giving the transliteration of all Hebrew and foreign words and phrases appearing in this publication, will be found at the end of the present volume.

For further details concerning names or items appearing herein, the reader is referred to the *Publications of the American Jewish Historical Society* and to the volumes of "The Jewish Encyclopedia."

In submitting to the public the result of its labors, the committee desires to assure the donors and the members of the Society, that this work has been done as a labor of love as well as with the view of justifying its trust to the best of its ability.

LEON HÜHNER, *Chairman*,
N. TAYLOR PHILLIPS,
HERBERT FRIEDENWALD,
ALBERT M. FRIEDENBERG,
DAVID DE SOLA POOL.

INTRODUCTION TO VOLUME I.

The first portion of the present work contains the earliest extant minutes of the Congregation Shearith Israel of New York, the oldest Jewish congregation in the United States. There were much earlier minute books than those now published, but these have unfortunately been lost, and were no longer in existence when the Rev. Mr. Lyons made his researches half a century ago. In fact, all these early records apparently were numbered chronologically, and the present minute book is numbered 25, while the continuation bears the number 30. Intermediate between the two are several small books likewise numbered, containing accounts and similar data. There are, therefore, 24 earlier volumes now lost, which doubtless contained the earlier minutes, account books, and membership lists. The present record begins about 1728, but throughout references will be found to earlier records. Thus, a constitution and resolutions adopted in the year 1706, are mentioned.

This congregation is said to have been organized about 1655. From the Dutch records of New Amsterdam and from similar works we know that it was in existence long before the opening of the eighteenth century; for the records of the Dutch church in New York refer to the Synagogue in 1682, the Map of Chaplain John Miller, dated 1695, shows the "Jews' Synagogue" on the South side of Beaver Street, near Mill Street, and in a conveyance of real estate in 1700 the premises are described as "adjoining the place now commonly known by the name of Jews' Synagogue." In 1710 Abraham De Lucena, then minister of the congregation, petitioned the authorities for certain exemptions on the ground that his predecessors in office had enjoyed such.

[illegible] a [illegible] Israel, [illegible] of New York. [illegible] Jews [illegible] a century the [illegible] New York, so that its [illegible] the history of the Jews [illegible] State.

Jews [illegible] is now the territory of the United States [illegible] as early as 1654, and doubtless [illegible] that portion of our country which [illegible]. The date above given marks the [illegible] of Jewish refugees from Brazil who arrived at New Amsterdam (as New York was then called) [illegible] of Peter Stuyvesant.

In Brazil, [illegible] both numerous and prosperous during [illegible] portion of the seventeenth century. But when [illegible] was recaptured from the Dutch by the Portuguese, the Jews, realizing their peril, at once took their [illegible] lands. Some twenty-three arrived at New Amsterdam in a ship called the St. Charles in September, 1654.

Even at that early date, however, a few Jews seem to have been settled at New Amsterdam, but the arrival of so large a [illegible] and induced the Dutch officials to [illegible] out of the colony. The Dutch West India Company was appealed to, but directed its officers to permit the Jews to remain. Most of these settlers were Spanish or Portuguese, [illegible] were of Dutch origin.

One [illegible] of the new comers was Asser Levy [illegible] his rights, and those of his [illegible] successfully before the Burgomasters [illegible] even before the coming of the [illegible] Jews in New York enjoyed the burgher right [illegible] real estate.

The [illegible] and New York are full of [illegible] Jewish burghers of New Amsterdam.

Though not permitted to worship in public at first, they organized a congregation soon after their arrival and secured a cemetery as early as 1656. A portion of this cemetery is still in existence fronting New Bowery, off Chatham Square, New York, and some years ago was marked by a tablet erected by the American Scenic and Historic Preservation Society as one of the important landmarks of old New York. To-day, this old Jewish cemetery is the oldest cemetery of any kind in New York City, antedating by many years even Trinity Churchyard.

Far from being new comers, therefore, the Jews of New York, and the congregation whose minutes are here published, antedate the Roman Catholic Church and many other important denominations. Prior to the Revolution and throughout the Colonial period many of the members of this congregation attained considerable prestige in the community, and such names as Gomez, Hendricks, Franks, and others figure prominently in our Colonial records.

As already stated the congregation worshipped in private at first; later, and for many years, a building on Mill Street (now South William Street) was hired for synagogue purposes. About 1727, however, a movement for a permanent edifice was started and a building committee appointed. The first synagogue in New York was formally consecrated in 1730, and a year later a school was opened in connection therewith, wherein the children of members were taught not only the Hebrew tongue but Dutch, English and Spanish as well.

The first minister of the Congregation seems to have been Saul Brown who officiated during the Dutch regime. At the time the synagogue was consecrated in 1730, its minister was Moses Lopez de Fonseca.

Long before the American Revolution, Shearith Israel numbered among its members some of the most influential men in the Colony. Jacob Franks, for instance, was the king's sole agent for the northern colonies and figures repeatedly in the military correspondence of the British generals during the French and Indian War; Sampson Simpson was

one of the eight gentlemen designated in 1770 to receive from the Governor the charter for the New York Chamber of Commerce; Benjamin Seixas and Ephraim Hart were subsequently among the founders of the New York Stock Exchange, and Hayman Levy was a prominent merchant in whose establishment John Jacob Astor obtained his first employment. Many others, such as the Gomezes and Phillipses might also be mentioned. All these names figure in the record herewith presented.

At the outbreak of the American Revolution, the greater portion of the members of the congregation joined the patriot cause and removed to Philadelphia on the advent of the British army. They closed the synagogue, not wishing to continue it under British auspices, and entrusted the scrolls of the law to their minister, the Rev. Gershom Mendez Seixas, who removed to Connecticut. The minister's brother was a colonel in the Revolutionary army, and the minister himself, a staunch patriot, is remembered as one of the incorporators, and for over thirty years a trustee, of Columbia College.

Quite a few of the members of Shearith Israel aided the Revolutionary cause, some in the army, others financially. A record of their service may be found in the *Publications of the American Jewish Historical Society* and in the "Jewish Encyclopedia." The Congregation was not reëstablished until after the evacuation of New York in 1783, though its members had aided in reorganizing the congregation in Philadelphia, named Mikve Israel, which is still in existence. Among the benefactors of the latter were some of the leading patriots of the Revolution, including Benjamin Franklin, Thomas McKean and David Rittenhouse.

With respect to the contents of the minute books, a few introductory remarks may be useful. The earliest entry is 1727, beginning with the project for building a permanent edifice. A large portion of the earlier entries were kept in duplicate both in English and in Portuguese and give us a complete history of the congregation from that period down to the early part of the nineteenth century. This record throws more

light on congregational affairs during that period than anything that has been heretofore published. It gives almost year by year, the income, sources of income, the various activities of the congregation, its charities and, what is most valuable of all, lists of members from time to time, containing hundreds of names, a great many of which have heretofore been entirely unknown. This list of names alone would amply justify the publication of the present volume.

A substantial part of the earlier minutes were kept in Portuguese alone and are here translated for the first time.

Many interesting facts are brought to light by this early record. The most interesting, perhaps, is that the earliest list of members, in 1728, proves conclusively that, even at this early date, a portion of the congregation were not Spanish or Portuguese, but were of German origin ("Tedescos" as they were called by the former). Thus we find Baruch Judah described as "from Breslau" and Abraham Isaacks "from Emden."

The earliest entries are largely connected with the securing of building funds for the first substantial house of worship. From these we learn of the progress made from time to time, the varying amounts given as donations, the gifts for the furnishing of the synagogue, and thus get some idea as to who were the wealthy and influential members of the day. Hardly less interesting is the record relating to the establishment of the school and the provision that poor children be instructed gratis.

There are numerous entries showing the authority exercised by the congregation over its members almost from the beginning by means of an elaborate system of fines for refusing to serve as officers or on committees, and the accountability of officers to the congregation for fines imposed in this way.

Thus, one entry states that "It appearing that Mr. A during his present parnasship has not exerted himself to recover the fine due from Mr. X it is therefore unanimously agreed with the approbation of the said A, for the tranquility of the congregation, that if the said X does not pay said fine before

[illegible] that the said A will [illegible] parnas."

[illegible] in need of funds; and the [illegible] Hazan, Shamas and Shochet, [illegible] petitions by each of these [illegible] for increase of salary, [illegible] In several instances, where the increase was [illegible], it was contingent. Thus, "and [illegible] as at the closing of his accounts [illegible] not indebted and there is money, then [illegible] Mr. A [illegible] pounds more so as to make up the sum [illegible]."

[illegible] we also learn much concerning the rela[illegible] members, and between the congrega[illegible] Gentile neighbors.

[illegible] of the accounts, and one which occurs [illegible] shows the activity of the congregation [illegible] of its poor. Aside from many items relating [illegible] individual poor there is repeated mention of a [illegible] that purpose. Frequently, too, strangers [illegible] New York, were sent at congregational expense [illegible] destination, or to places where relatives or [illegible] care of them. Thus we find repeated [illegible] wing, "Resolved, that Mr. A be dispatched [illegible]," "Resolved that the Parnassim should pay for [illegible] Mr. A while in this place, and also they should [illegible] A to Philadelphia on his way to Barbadoes."

[illegible] how strictly the observances of the [illegible] by the congregation, not only [illegible] from members. The elaborate rules and [illegible] Shochet had to conform, the repeated [illegible] that he had not been suffi[illegible] of some ritual observance, [illegible] for carelessness in regard to [illegible] the subject of repeated reference. Thus, [illegible] character occur from time to [illegible] Mr. A [illegible] properly cleanse all her spoons,

plates and all other utensils used in the house, otherwise to be looked on as a Treffa house." Such orders were generally the result of some suspicion that the meat purchased by the housewife had not been Kosher, and often the housewife was quite innocent of intentional shortcoming.

From the beginning the congregation insisted upon the utmost decorum at service, and there are frequent entries of offending members being disciplined; their punishment, besides payment of a fine, frequently involving a deprivation of certain privileges.

The minutes continue without interruption until September 27, 1775, when most of the members were preparing for the great struggle of the American Revolution. Then follows a period devoid of all entries, covering the period of the war, during which the congregation had abandoned its edifice, and its members had removed from New York in order not to countenance British sovereignty. At the first meeting after the war, we find among the first acts of the congregation, a resolution "that an address be presented to his Excellency, Gov. Clinton," and naming a committee to prepare and sign such address on behalf of the congregation.

The entries subsequent to the Revolutionary war and those relating to the early part of the nineteenth century are very few and scant, as they are but a digest of the minutes of the board of trustees of the congregation now contained in the archives of its synagogue.

A word of explanation is necessary in regard to the manuscript itself. It consists of two parts; the first half, covered by the period from 1727 to about 1760, is in possession of the Congregation. The second portion begins with 1760 and, in connection with both we also have Mr. Lyons' transcript. The present text has been compared with the original book of entry and even the quaint language and spelling have been preserved.

The second item in this volume is a sketch of the Congregation Shearith Israel written by Mr. Naphtali Phillips. It begins with the account of the arrival of Jews in New Amster-

dam, of their difficulties with Stuyvesant, and the gradual recognition of their rights. The early struggles of the little body of Jewish pioneers is told in simple language, and the history of the various Jewish cemeteries of the city of New York is given in some detail. In connection with the latter, Mr. Phillips devotes considerable space to an account of the exhumation of bodies which became necessary from time to time, and recounts the reverence with which the congregation followed the rules laid down by the congregation of London for its guidance, after it had appealed to the latter for an opinion. An account of the various congregational buildings and of the customs that prevailed for religious observance is found here. Thus, "In the early period it was the duty of the Shamas to call the Yehidim together at the usual hours, also to Selichot in the morning before daylight," and to call at their houses on Friday afternoon and Areb Yomtob; the members attended synagogue regularly morning and evening though it appears that the floor was stone and the building was not heated. Besides his own interesting account, the writer inserted a number of contemporary newspaper clippings dealing with the consecration of the different houses of worship. The biographical sketch of Naphtali Phillips was furnished by his grandson Hon. N. Taylor Phillips.

The last item is the address of Mordecai M. Noah in connection with his proposed scheme in 1825 for founding a city of refuge for the Jews in the northwestern part of the State of New York. Noah's scheme failed, but his address is valuable as giving a résumé of the history of the Jews in various countries, and as outlining one of the earliest Zionist projects in America. Noah expresses his confidence that the Jews will be restored to their rights as a sovereign and independent people, and lays much stress on the subject of agriculture to which he wishes his people to return, and of which he says that it is "of all pursuants the most noble." It is curious to note also his outline of a system of finance for the purpose of emigration, affording aid to settlers, establishing seminaries, and his naïve suggestion that the new state maintain a strict neutrality in regard

to the war then raging between the Greeks and the Ottoman Empire. His conviction, too, that the Indians are the descendants of the Lost Ten Tribes finds a place here, for he states that it will be part of the duty of the new state "to bring the tribes together and make them sensible of their origin."

The concluding paragraph of the address may not be amiss here. "It may be unsuccessful," he says, "but otherwise can never be injurious. It directs public attention to the claims of an oppressed people—it will admonish sovereigns to be just and generous to them—it may produce a better state of toleration and religious feelings . . . . . in short, it makes men and citizens of them, gives them a name, a rank, an interest and a voice among the nations of the earth."

JACQUES JUDAH LYONS.

Jacques Judah Lyons was born in the city of Surinam, Dutch Guiana, on Menahem 25, 5573 (August 25, 1813). His father, Judah Eleazar Lyons, and his mother, Mary Asser Lyons, who before her marriage was Mary Asser Levy, were born in Philadelphia, Pennsylvania, and there they were married. In the early part of the last century they went to Surinam, Parimaribo, Dutch Guiana. Their son Jacques received the ordinary common school education afforded by the colony, there being neither university nor college in the place. Besides Dutch (the language of the country), he spoke Hebrew, English, German and French fluently and could also read and understand Spanish.

Four years prior to his coming to the United States, Mr. Lyons was one of the Hazanim of the Congregation Nevie Shalom. This was then the synagogue of the Spanish-Portuguese Jews, but it was subsequently acquired by the Ashkenazim, who, however, retained the Spanish and Portuguese or Sephardic Minhag. In 1837 he left Surinam and came to the United States, and within a few months after his arrival, he received a call from the Congregation Beth Shalome of Richmond, Virginia, then worshipping on Mayo Street of that city. What he achieved there, and the esteem in which he was held may be gathered from the following extract from an article printed, at the time of his death, in *The Daily Dispatch,* a newspaper published in Richmond, Virginia.

Rev. Jacques Judah Lyons came to this country . . . . from Surinam or Dutch Guiana . . . . he landed in Philadelphia in 1836 and within a few months thereafter came to Richmond, then the home of the largest, wealthiest and most intelligent Hebrew population in America. Educated for the ministry, Mr. Lyons at once found a field for his talents, as the Congregation Kal Kadoshe then

and now worshipping on Mayo Street, had long been without a minister, and the usual results had followed in the indifference and luke-warmness of the people. The new minister thoroughly infused with his love for his faith, and armed with the divine enthusiasm of youth, at once addressed himself to the task of waking the memories of the ancient creed in the hearts of the faithless, and summoning her people again to their neglected affairs. In a brief period he had gathered the scattered flock, comforted the strong, encouraged the weak, recalled the wandered, aroused the indifferent and compacted the congregation which has probably never been equalled in influence and respect among the dwellers of this city. For years he labored with unflagging zeal, continued success winning the devoted affection of his own people, and the sincere respect of all.

In 1839 after the death of the Rev. Isaac B. Mendez Seixas, the Rev. Mr. Lyons received a call from the Congregation Shearith Israel of New York City, then worshipping on Crosby Street. In the fall of that year, he was elected its minister. The congregation had been established in Colonial times and was still the only Spanish and Portuguese congregation in the city. After serving for two years he was elected its minister for life. At the time of his death, he had ministered to its members for thirty-eight years.

On November 23, 1843, Mr. Lyons married Grace Nathan, a daughter of Seixas Nathan and Sarah Mendes Seixas.

He died Elul 4 (August 12), 1877, in the sixty-third year of his age. His funeral services on Elul 7 (August 15), 1877, were held in the synagogue in West Nineteenth Street, and were conducted by the Rev. Dr. Henry Pereira Mendes, his successor (who had been previously chosen as his assistant), Rev. Dr. Abraham De Sola, of Montreal, Rev. Samuel M. Isaacs, of the Congregation Shaarai Tefilla of New York, and Rev. Sabato Morais of the Congregation Mikve Israel of Philadelphia. His remains were interred in the burying ground on Long Island belonging to his congregation.

During his thirty-eight years of ministry to Shearith Israel, he was prominent and active in all things that made for the welfare of Jews and Judaism. He was one of the founders of "The Jews' Hospital," now known as The Mount

Sinai Hospital. Its president Sampson Simson, the most active of its directors, was a member of his congregation. With the Rev. Dr. Abraham De Sola he prepared and published in 1854 a Jewish calendar covering a period of fifty years, then a much needed work.

His Judaism was that of staunch and unyielding orthodoxy. To the utmost of his power, he was faithful to his cult, at a time when Reformed Judaism was making rapid advance.

His rendition of the services according to the Portuguese ritual (Sephardic Minhag) was unsurpassed. He was most conscientious in every detail that tended to make the services dignified and to win respect for them. He never lost sight of their predominant importance, for he felt them to be the medium of communion between God and his worshippers. He had a pure, clear, melodious, tenor voice, and this with his intense fervor and earnestness made his rendition of the services most effective. Indeed it often seemed to be almost dramatic, especially in the services of the Day of Atonement, (Yom Kippur) and the anniversary of the destruction of Jerusalem (Tisha be-Ab).

At his death a writer in one of the papers devoted to Jewish matters said:

> Everyone has his own idea as to the part of the prayers which he considers the most solemn. For my part I always regarded Mr. Lyons as at his best at the opening of the Negilah on Yom Kippur when with his Talleth over his head he walked from the Reader's desk to the Ark, solemnly and deliberately opened its doors and turning to the Congregation chanted, "Elle Norah Naleelah." I think he approached and seemed to be nearer a man of God than any clergyman whom I ever saw or knew.

Sincerity was the dominant note of his character. His words and deeds always seemed to be born of an intense conviction. Sincere himself to the very core, he demanded sincerity in others. Beloved of his flock, no joy of theirs was complete that he was not with them to share, and in their sorrow they sought him for comfort. He always responded

not only by his presence, but through his sincere efforts to assuage the sorrow of the sufferer. In him they found not alone their minister, but a warm-hearted friend, anxious to give them the consolation they sought, a man to whom the troubles of the family could be confided, and by whom sympathetic, heartfelt advice would be given. Truly he was a pastor of troubled souls.

In the work of the Sunday school, he was a firm believer. He called it "The vestibule of the synagogue." As the superintendent of the Polonies Talmud Torah School attached to his congregation, he not only directed the work of its scholars and teachers, but taught the young men individually the Haftaroth and the Kinot as well as other portions of the synagogue ritual. Through this he not only induced their regular attendance at the services, but also won their interest in the ritual, and made them participants therein.

His appearance was commanding, his personality magnetic, and with all this strength he was a mild-mannered man, unobtrusive and notably courteous. He swayed his flock by persuasion and affection more than by authority. As was said in one of the notices published at the time of his death, "Truly he was the Jewish Bishop."

When he died it was thought that changes would be introduced in the ritual of the synagogue to which he had so long ministered, but his successor the Rev. Dr. H. Pereira Mendes has been equally zealous and fearless, so that although thirty-five years have passed away no change of any kind has taken place, surely a wonderful tribute to his teachings and memory and to the influence of his beloved successor. The seeds he so sincerely and earnestly planted, have borne their fruit.

When it is remembered that he died in 1877, it becomes apparent that he was a pioneer in American Jewish historical work. It was his intention to edit the data contained in this volume and the one to follow, and to make of it a history of the Jews in America. He commenced the work immediately before the Civil War (1861) continuing it up to the time of his death. He spent much time in Albany, New

York, and Newport, Rhode Island, searching the documents he found there, and also obtained valuable papers from the old families, most of whom were members of the congregation. Among them were Messrs. Naphtali Phillips, Isaac Phillips, Joshua Phillips, Dr. Horatio Gomez and Joseph Nones, the Misses Pesoa and the members of the Judah family. He often expressed his desire to visit parts of Brazil where, he had learned, there were many books and documents relating to the early settlement of the Jews in America, but was never able to do so. To gather the data that he did at the time he did, was a stupendous work, but it was his recreation and his pleasure. An inspection of his note books will reveal him as a painstaking, methodical investigator.

He died shortly before the New Year, 5638 (1877). The poem "Rosh Hashanah, 5638," by Emma Lazarus, his niece by marriage, was written in his memory. We may find there, preserved and enshrined for those who were to come after him, some trace of the blended power and sweetness of his life, as they were made manifest to those who knew him:

"The golden harvest-tide is here, the corn
Bows its proud tops beneath the reaper's hand.
Ripe orchards' plenteous yields enrich the land;
Bring the first fruits and offer them this morn,
With the stored sweetness of all summer hours,
The amber honey sucked from myriad flowers,
And sacrifice your best first fruits to-day.

"Bring timbals, bring the harp of sweet accord,
And in a pleasant psalm your voice attune,
And blow the cornet greeting the new moon.
Sing holy, holy, holy is the Lord,
Who killeth and who quickeneth again,
Who woundeth, and who healeth mortal pain,
Whose hand afflicts us, and who sends us peace.
Hail thou slim arc of promise in the West,
Thou pledge of certain plenty, peace and rest,
With the spent year, may the year's sorrow cease.

"For there is mourning now in Israel,
The crown, the garland of the branching tree
Is plucked and withered. Ripe of years was he,
The priest, the good old man who wrought so well
Upon his chosen glebe. For he was one
Who at his seed-plot toiled through rain and sun.
Morn found him not as one who slumbereth
Noon saw him faithful, and the restful night
Stole o'er him at his labors, to requite
The just man's service with the just man's death.

"What shall be said when such as he do pass?
Go to the hillside, neath the cypress trees,
Fall midst that peopled silence on your knees,
And weep that man must wither as the grass.
But mourn him not, whose blameless life complete
Rounded its perfect orb, whose sleep is sweet,
Whom we must follow, but may not recall.
Salute with solemn trumpets the New Year,
And offer honeyed fruits as were he here,
Though ye be sick with wormwood and with gall."

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THE EARLIEST EXTANT MINUTE BOOKS OF THE SPANISH AND PORTUGUESE CONGREGATION SHEARITH ISRAEL IN NEW YORK, 1728-1786.[1]

In the Name of the Blessed God Amen

Whereas on or about the Year 5466 [1706] certain wholesome Rules and Restrictions have been made By the then Elders of our Holy Congregation, to Preserve Peace, tranquility and good Government amongst ym and those after them, and as they have Been neglected to be put in due force for some time past, wee now meet with common consent and Resolve to Revive the same with some amendments and additions, which are as follows=

Ftly There shall be elected a Parnaz & Two Hatanim, wch shall Like wise serve as assistants for ye good Government of our Holy Congregation, & in order to wch we have now this this Year of 5489 Elected Mr Mosses Gomez[2] for Parnaz To

Note.—In the body of this work all matter inserted by the editors appears in brackets, and wherever words appear in Hebrew in the original, that fact is indicated by the use of italics followed by an asterisk. The footnotes have been prepared by the editors as well.—EDITORS.

[1] The text of pages 1-82 follows the transcript made by the Rev. Mr. Lyons. While this volume was on the press the original manuscript was discovered in possession of the congregation. As a comparison of the original with the transcript disclosed variations mainly in capitalization and punctuation, only such changes have been made as were required correctly to reproduce the original text.

[2] The Gomez family was of Spanish origin and settled in New York about the close of the seventeenth or the beginning of the eighteenth century. Several of its members were merchants of considerable influence in colonial times. For particulars concerning them see "Jewish Encyclopedia," and article by Elvira N. Solis in *Publications of the American Jewish Historical Society*, No. 11, pp. 139-144.

[illegible] Power [illegible] Elect [illegible] Mr Daniel Gomez for Hatan [illegible] & [illegible] Mr Binjn Mendez Pacheco [illegible] Being has Power [illegible] Parnaz & [illegible] Roome Yearly.

2ndly We give authority to the Gentm [illegible] as is Customary in the Jewish [illegible] with the fear of God they [illegible] Conscience [illegible] dictate them for the well Governing [illegible] Said [illegible]

3dly If any person or persons whatsoever shall offer to [illegible] any offrent or [illegible] Either by words or action to any person or persons within the said Sinagog, he or they so offending shall be obliged to pay to the Parnaz then in Being the Sum of Twenty Shillings, if it be adjudged By the Said Parnaz and assistants that he or they have offended, which money shall be applyd for the use of the Sinagog, & if refus'd to pay the said fine the whole Congregation shall assist the said Parnaz and assistants to recover the same.

4thly Whoever shall be elected Parnaz and refuse to serve shall pay the sum of three Pounds, alsoe those Hatanims that [illegible] elected and refuse to act in the sd post shall pay a [illegible] Shillings each one which sums shall be applyd as in the 3d article is specified

5thly In Case any disputes may arise so that the Parnaz and his assistants cannot agree, an Indifferent person whom they shall chose shall decide the difference between them

6thly No unmarried man shall be elected Parnaz, nor a married man before he has served eitheir for Hatan Torah or Hatan Bereshith.

7thly If any poor person should happen to come to this place and should want the assistance of the Sinagog the Parnaz is

hereby impowerd to allow every poor person for his maintainance the sum of Eight Shillings pr Week and no more Not Exceeding the term of twelve weeks. And the Parnaz is also to use his utmost endeavours to despatch them to sum othere place as soon as Possible assisting them with necessarys, for their Voyage, that is for a single person fourty Shillings, but if it be a family then the parnaz shall call his assistance and consult with them both for their maintainance whilst ashore and also for their necessarys when they depart; those poor of this Congregation that shall apply for Sedaca shall be assisted with as much as the Parnaz and his assistants shall think fitt=

8thly The offerings shall be Gather'd every three months by the Parnaz; as Likewise it not being convenient the selling of Misvots. its Resolved for the future that in Lieu thereof the Parnaz wth his assistants shall tax the mens Seats in the Sinagog, as they are now seated But not exceeding Fifteen Shillings each Seat pr annum, nor less then five Shillings, and the Misvots shall Be given out by the Parnaz as the whole year.

9thly We now prezent and those that shall hereafter be admitted as Yechidims into this Congregation do & shall submit to the foregoing articles.

10thly The Parnaz shall be oblidged twice a year to cause these articles to be read in the Sinagog both in Portugues & English=

Sign'd In New yorck in the *Kl Ks* of Sheerit Israell ye 12 of Tisry @ 5489 [September 15, 1728].

Here fallows the Articles for the officers, Viz^{t};

And that the officers of this Holly Congregation may not at any time Pretend Ygnorance of what is at their charge to observe, We have with concorde [resolved] *that*

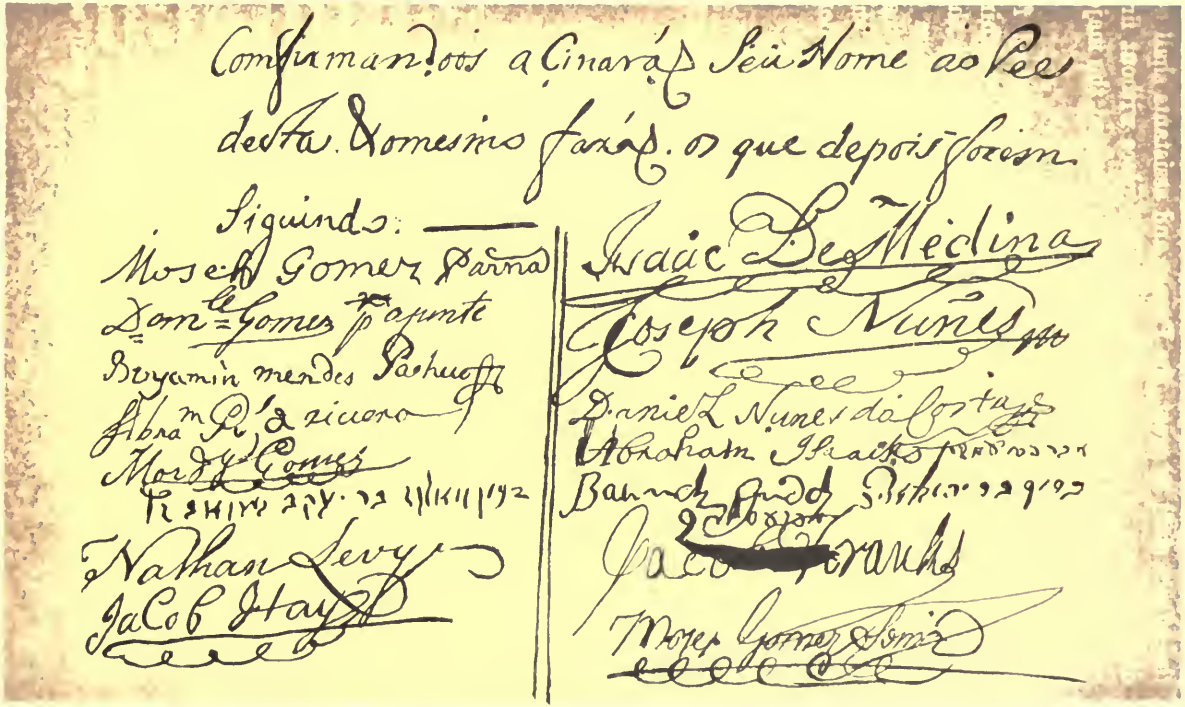
1stly The Hazan Mosses Lopez de fonseca shall be oblidged to atend at the Sinagog at the custumary hours twice every week day, and three times on the Sabath & feasts to preform prayers & what more belongs to his function as is custumary in othere Congregation & that he Also (in case the Bodeck be indispos'd shall assist in his Room for the which he shall have his Selary of fifety Pounds and Six Cords of Wallnut Wood pr annum, also Passover Cakes for his family, all which shall be Payd him out of the Tsedaca

2ndly That Benjamin Elias shall have Twinty Pounds Salary pr annum in concideration of his haven served as Bodeck: and his age and circumstance requiring assistance and we give authority unto the Parnaz that he may receive such Sums wch divers persons perticulerly have subscrive for that perpose, he shall also have two cords of wood & passover cakes

3dly That Semuel Bar Meyr aCohen Bodeck of this Kahall shall be oblidged to kill at severall places and Sufficiently for the whole Congregation, and that every six months he shall submit to be exameend in the Dinimz By the Hazen and any other Bodeck said Hazan shall choose for which he shall have Twenty pounds Salary pr annum—

4thly That Valentin Campanall Shamaz shall be oblidged to atend at the Sinagog and shall call the Yechidimz that they may assemble togeathere at the usuall hours and he likewise be oblidged to call to Selichot such persons as shall be given him by the Parnaz in List. that he shall keep the Synagog candlesticks & lamp clean and make the candles also shall keep the Sestern supplyed with watter for which he shall have Sixteen pound, two Cords of wood & masot Pr annum.

5thly If any whatsoever of the officers aboue said shall neglect in not doeing what he ought & what is aforesaid, the Parnaz and his assistants have power to fine him or them in the Sum they shall judge fitt, not exceeding three pounds and in case



Confirmandoos a Çinaráz Seu Nome ao Pee
desta. & omesmo faráz. os que depois forem
Siguindo:

Moseh Gomez Parna
Dom.le Gomez p.r ajunte
Benjamin mendes Pachuoff
Abra.m R.l de ziuora
Mordy Gomez
[illegible]
Nathan Levy
Jacob Itay

Isaac De Medina
Joseph Nuñes
Daniel Nunes da Costa
Abraham Isaacks [illegible]
Baruch Judd [illegible]
Jacob [illegible]
Moses Gomez Soniz

FACSIMILE OF SIGNATURES TO BY-LAWS ADOPTED IN 1728.

the offence shall be great, the Parnaz and assistants shall not discharge any of said officers out of their place without first callg all the Yechidimz for to Give their vote and the major part shall carry it the Parnaz haveing two Votes.

6thly That the afores[d]: Salarys are to be understood for this present year of 5489 [1728-9]. and that on the begining of the year 5490 [1729-30]. the Parnaz and assistants that shall then be named they are to declare if they confirm or anull these Articules so farr as concern's the officers and their Salary's or any part of them. and if confirmed they shall subscribe their names on foot of this and the same shall be done by those that then shall follow,—

MOSEH GOMEZ Parnas
DANLL GOMEZ, p. ajunto
BENJAMIN MENDES PACHECO
ABRAM R' DE RIVIERA
MORDY GOMEZ
*Benjm Wolff bar Jahacob Schwab z. l.**
NATHAN LEVY
JACOB HAYS[2]
ISAAC DE MEDINA
JOSEPH NUNES
DANIEL NUNES DA COSTA
ABRAHAM ISAACKS
*Abraham Emden **
BARUCH JUDAH
*Baruch bar Jehudah Leib M' Breslav **
JACOB FRANKS[1]
MOSES GOMEZ SENIOR

---

[1] Jacob Franks was one of the most influential merchants and financiers of his day. Born in England about 1687 he came to New York early in the eighteenth century and appears as a freeman there as early as 1710. He became the king's sole agent for the Northern Colonies, and during the French and Indian War as agent for a famous English syndicate of which his son was a member, he rendered important services to the government and figures repeatedly in the correspondence of Generals Amherst, Monckton, Watts and others down to the time of his death in 1769. His son, David Franks, was a member of the Provincial Assembly of Pennsylvania in 1748, and on Braddock's defeat helped to raise a fund of £5000 for the further defense of the colonies. A daughter, Phila, married General Oliver DeLancey. The family was beyond doubt the most influential Jewish family in America during the eighteenth century, and much detail con-

(On the next page [illegible] originally [illegible] is found in another handwriting. J. J. L.)

We under written doe conform and agree to [illegible] foregoing laws as they be their inserted and sig[illegible] [illegible] of this holley congregattion, which we [illegible] to assist the continuance of them as witnes our hands. This first Day of adar ann. 5399 [February [illegible], 17[illegible]].

S MYERS COHEN
DAVID GOMEZ
I R RODRIGUES
JUDAH HAYS
JULA MEARS
SOLOMON HAYS

Citty of New York } ss At a Common Councle heald at this Citty hall of the said citty on fryday the twenty third Day of august Anno [illegible] Present Robt Lurting Esqr Mayor.

The petition of the principal Inhabitants of this City of the hebrew nation was read in the words following (vizt.)

---

cerning its members may be found in the *Publications of the American Jewish Historical Society* and the "Jewish Encyclopedia."

Jacob Franks took a warm interest in the New York congregation and figures prominently in the present record. His liberality however, was not limited by creed, and the Rev. William Berrian mentions him in his "Historical Sketch of Trinity Church" as one of the Jews who subscribed towards the erection of the steeple of Trinity Church, New York, in 1711.

[2] The Hays family came to America from Holland during the first quarter of the eighteenth century. Jacob Hays was naturalized in New York in 1723, and his sons became well-known farmers in Westchester County. Benjamin Hays, another member of the family, belonged to the Westchester County Militia and his house at Bedford with that of David Hays, was burned by the British in 1779 because of their adherence to the American cause.

Michael Hays, a resident of Pleasantville, served on important colonial committees in Westchester County; and other members of the family fought in the Revolutionary War.

To the Mayer Recorder, Alderman and Assistance of the Citty of New York convened in Common Council

The humble petition of the Inhabitants of this Citty of New York of the Jewish Nation.

Sheweth. That your petitioners Some years Since, Purchased a small piece of Land beyond the frish water[1] for a Buring place for the said Inhabitants, but the said burying place being now full, your petitioners would have purchased sume more land adjoyning thereto but it being in Dispute they could not have a title to the same. Whereupon your petitioners ware obliged to purchase two Lotts of Land leying near the Cripple bush or Swamp being the numbers 84 & 85 which contain 50 foot in breadth and one hundred and twelve foot in length, but your petitioners would not presume to make a burying place thereof without the leave and Leycence of this corporation, first had and obtained. Wherefor your petitioners most humbly pray that this Corporation will be favourably pleased to permitt them to make a burying place of theire Said two Lotts of Land and that they may not be molested there in and the petitioners as in duty bund shall ever pray &c.

		LEWIS GOMEZ
ABM ISAACS	ISAAC DE MEDINA	RODRIGO PACHACO
JOSEPH NUNEZ	DANLL NUNEZ DA COSTA	MORDY GOMEZ
BARAH JUDAH	DANIEL GOMEZ	JACOB FRANKS
	JACOB HAYES	NATHAN LEVY[2]

[1] The Fresh Water was a spring near what is now Chatham near Roosevelt Street, New York City. This spring in connection with the Kollock (a large lake) and the Kill, its outlet to the East River once marked the northern boundary of the city.

[2] Several of the names are misspelled in the above transcript. An accurate copy of the original petition may be found in the Minutes of the Common Council of the City of New York, Vol. 3. pp. 447-8.

It is therefore ordered by this Court that the Prayer of the Said Petition be granted and that the Said two Lotts of Ground therein mentioned may be converted into a Burrial place for the Inhabitants of this Citty of the hebrew nation they taking care to keep the same very well Inclosed and fenced.

Ꝑ Order of Common Council

a trew Copey WILL SHARPAS Cl

[The following 9 pages are translated from the Portuguese, there being no translation thereof in the original record.]

Kahal Kados of Sheerit Israel, in New York, the 2nd of Elull, 5488 [August 7th, 1728].

Memorandum of those who contributed for the purchase of the burial ground bought from the Widow and Heirs of Moshe Levy for account of all the Kaal, received and paid out by Luis Gomez and Daniel Nunez da Costa.

Jacob Franks for his offering	£ 7	10	
Mordecay Gomez	5	10	
Daniell Gomez	3		
Benjamin Mendez Pacheco	3		
Joseph Nunez	3		
Abm Rodrgues Rivera	1		
Jacob Hays and brothers	3	10	
Simha de Torres	00	10	
Joseph Isaacs	00	12	
Solomon Myers	00	12	
Joseph Simson	00	12	
Moshe Gomez	4	1	6
5488 [1728.] Nathn & Isaac Levy & Judah Mears	3		
Benjamin Jacobs	00	6	
Moses Hart	00	6	
Abraham Isaacs	1	8	
Isaac Medina	0	14	
Barah Judah	0	14	
Rachl Levy	1		
Michll Michalls	0	3	
Jacob Louzada	0	14	

TABLET AT THE OLD CEMETERY ON THE NEW BOWERY, NEW YORK.
Erected by the American Scenic and Historic Preservation Society as one of the Landmarks of the City.

Jacob Fonsequa	£ 1		
Moses Lopes de Fonseca	0	10	
Philip Isaacs	0	6	
Benjn Elias	0	6	
Danll Nunez Da Costa	4	1	6
Uriah Haim	0	6	
	£ 47	12	

	Dr
For the Site bought for Beth-a-Haim	
" payment to Estate of Moshe Levy deceased for do	£46.13
" do to Richd Nicholas and Cornelis Low	00.14
" do to said Nicholas for a petition presented to the Mayor and Common Council	00. 6
" do to the Door Keeper for delivering the said petition	00. 2
" do to Wm. Sharpas for copy of order and registry	00.12
" do to the Mayor for certifying the said purchase	00. 6
" do to Wm. Sharpas for registry of the said sale	00.16. 6
	£49. 9. 6

	Cr		
By Received from the above mentioned gentlemen	£47	12	
" Amount of expense charged to the Sedaka last year and made again this year	00	14	
" Balance of this which is charged to the Sedaka	1	3	6
	£49	9	6

5489 [1728-1729]

Kahal Kados of Sheerit Israel in New York, Ros Hodes Kislef, 5489 [November 3, 1728]

Statement of Messrs. the Yechidims & Kahal showing the amounts which were contributed at that time and afterwards, same being as follows: Messrs. Mosseh Gomez, Mordechay Gomez, Jahacob Francks, and Benjamin Mendez Pacheco having been elected a committee for the building of the holy syna-

gogue, gave bond to Messrs. Daniel Gomez, Abraham Isaacz and Nathan Levy, that said work should be for the use of the holy congregation Shearith Israel.

Mosseh Gomez	£ 15		
Mosseh Levy	10		
Jahacob Franks	25		
Daniel Gomez	15		
Benjamin Mendez Pacheco	15	1	6
Mordechay Gomez	20		
Baruch Jeudah	7		
Abraham Isaacz	7		
Josseph Nunez	10		
Jahacob Hayz	8		
Ishack de Mosseh de Medina	5		
Daniel Nunez da Costa	5		
Jahacob Louzada	4		
Rachell aLevy	3		
Rachel Naphtaly		10	
Mosses Hart	2		
R: Benjamin Bar R: Jochanan	1		
Eliezer bar Jehudah	2		
Josseph Isaacz	1	10	
Selomoe bar Meyr	1	10	
Valentin Campanal	1		
Josseph Bar Simson	2		
Mosses Bar Michaell	10		
Abraham Rodriguez de Rivera	8		
David Gomez for services	5		
Nathan Levy	5		
Ishack Gonsalez, paid through David Gomez	5		
	£ 193	11	6

Amount Carried Forward	£ 193	11	6
Jehudah Bar Simson	2	10	
Aharon & Mosseh Louzada	4		
Jahacob de Abm Gonsales paid through David Gomez	2	10	
David Hayz	1	8	
Jehudah Hayz	2		
Isnack Gomez	3		
Binyamin Gomez	1		

Ishack da fonseca	£ 1	8	
Ishack Bar Jehudah	1	8	
Izachar Polack	3		
David Gomez for account of the following gentlemen in London			
Aharon Israel Pereyra 2 Days Work	3	8	
Jahacob Mendez da Costa Signr 2 Do	3	8	
Benjamin Mendez da Costa 5 Do.	8	10	
Mosseh de Daniel Gomez	1	8	
Semuel bar Meyr aCohen	2		
	£ 234	9	6
Ishack Lopez	2		
David Mendez machado	2		
Mosseh mendez alvarez	1		
Binyamin Mendez machado	1		
Bilah; Bat Hisquiau; Semuel a Levy	2		
David Lopez of Barbadoes	4		
Moses Lopez Fonseca, *Hazan* *	2	10	
Elias Lopez son of Do	1	10	
Widow Rebeca Ashers	1	4	
	251	13	6

There were also several other amounts which were offered and paid later, but which are credited in the preceding account and are there given in detail. There are also sums subscribed but not paid, and other sums subscribed and paid, the donors paying an additional sum besides, above their offering. These are also included in the preceding account.

On Sabbath the 9th of Ellul in the year 5489, [September 3, 1729], the Parnass Mr. Moses Gomez ordered the following read in public:

To the most noble audience and the holy Congregation Shearith Israel, whom God may increase,

Illustrious Gentlemen

Almighty God having permitted us to reach this so anxiously awaited moment, when we can begin to carry out our intention, so long the object of our desire, let us now fulfill our duty (and as He knows all things from their inception to their com-

pletion) let us now prepare for the foundations. The foundation should be good indeed for the house to be consecrated and dedicated to our blessed God, by whom we hope our prayers will be accepted. Let us therefore first implore our Lord, the Creator of all things, who is himself the beginning and origin of all that is good, to grant us His divine help.

It is hereby made known to you all that the foundation stones are now for sale, with the exception of the first stone, which is to remain unsold for the present, awaiting the decision of Mr. Abraham de Mucata of London to whom it has been offered. But in order not to delay this holy work, it might be well that you designate some one to lay this first stone, such name not to be entered in the record, until we learn the decision referred to. The stones now offered for sale are Nos. 2, 3 and 4. In case of refusal, stone No. 1 will also be sold in public and the name of the purchaser entered on the record. It should be borne in mind that the gentlemen who buy said stones should pay their contribution so as to enable us to advance to the builders the amounts agreed upon. And may God bestow His love and fear upon us so that we may serve him with perfect heart. Amen.

After the Hazan had read and informed the Congregation of the above, the foundation stones for the building of the new synagogue were placed on sale. Three were sold that day, the first stone remaining unsold to await the answer of Abm de Mucata of London as above mentioned.

The sale was as follows:

Sabbath 9th of Ellul, 5489 [September 3, 1729]

No. 1—First stone—Mosseh Br Michaell	£ 4	4	
No. 2—Second stone—Binjamin mendez Pacheco	7		
No. 3—Third stone—Mosseh Gomez son & grandson	6		
No. 4—Fourth stone—Jahacob Bar Naphtaly Francks	5	12	
	£22	16	

This day, the 10th, a general meeting was held at the house of the Parnas Mr. Moses Gomez to designate the person who is to lay the first stone (provisionally) until receipt of the answer from London of Mr. Abm de Mucata in accordance with the resolution read in synagogue in public on the day before.

It was proposed and resolved that Mr. Moses Gomez make the provisional advance until receipt of the answer and in case of failure to receive such answer, the stone was to be placed on sale. Thanks to the Almighty the foundation stones were laid on Thursday the 14th of Ellul, 5489 [September 8, 1729] between 3 and 4 in the afternoon. And may God bestow His Blessing upon us, Amen.

The distinguished gentlemen above-named on this day laid the stones they had purchased; Mr. Moses Gomez, having been designated by the Holy Congregation, laid the first stone provisionally as above-stated until receipt of the answer from London.

On Sabbath the 19th of Iyar 5490, [May 6, 1730], it was resolved by the Parnas Presidente Mr. Jacob bar Naphtaly [Franks] and his assistants Messrs. Mord^y Gomez and David Lopez to sell in public on the Sabbath day the first stone of the building of the holy synagogue, which stone had been kept unsold because it had been offered to Mr. Abraham de Mucata of London, and his answer as to whether he accepted was pending, and as he did not accept, it was sold in public, as above mentioned, and was bought by Mr. Mosseh Bar Michaell for three pistoles, which was recorded in his own name with the others and with the same privileges as the other three.

5490 [1729-30][1].

On Ros Hodes Tamus [June 16, 1730], the Guebor Selomo Bar Meyr is elected with the consent of all the Kahal Kados as Sochet and Bodek of the Kahal, (the previous Sochet

[1] A few of the entries that follow here will be found to be out of their chronological order.

Shemuel Bar Meyr Cohen having been dismissed), with the same salary of £20 per year.

5491 [1730-1731].

On the 21st of Nisan, the 7th day of Pesach, [1731] the day of completing the first year of the opening of the synagogue, there was made codez [consecrated] the Yeshibat called Minhat Areb, in the name of the following gentlemen, Mosseh son of Sarah and Jahacob, of Abraham, and of Mosseh Mendez da Costa, for the use of this Congregation Sheerit Israel and as a Beth Hamidras for the pupils, in conformity with the direction to that effect given by Jahacob Mendez da Costa Signior, residing in London, to Messrs. Mordechay and David Gomez of New York. And may God bestow His Blessing upon us, Amen.

On the 26th of Elull in the year 5491 [September 27, 1731]. The Gentlemen of the Mohamad, Mr. Mordechay Gomez, Parnas Presidente, and Mr. Isachar Br. R. Meyr, first assistant, and Mr. Nathan Levy, second assistant, decided for the peace and harmony of the Kahal and of the holy synagogue that any person who may be called to the Sepher Torah be obliged to offer at least three blessings for the health of the Parnas Presidente and the Kahal Kados, and it shall be the duty of the Hazan to advise such person, and if he refuse, his offering shall not be accepted, and he shall be fined to the full extent, with Thirty Shillings for the Sedaka, and shall not be at liberty to make another offering;—and in case he wishes to make an offering for the Kaal Kados other than at the Sepher, it shall not be accepted without naming the Parnas first, and if he insists, he shall incur the above said punishment; Peace be on Israel, Amen.

Signed this day, Thursday, the Month, day and year as stated above, in the Kahal Kados Sheerit Israel, certifying both this last as well as the two preceding entries.

(signed) MORDY GOMEZ, Parnas
IZACHAR POLOCK } ajuntos
NATHAN LEVY }

Year 5491

On the 15th of Sivan [June 19, 1731], the President Daniel Gomez having called a meeting of all the Yechidim of the Kahal Kados, it was unanimously resolved, that owing to the failure of the Samas Valentin Campanal to comply with his duties under the pretext that his salary was too small, to pass a resolution by the Parnas and all the other Yechidim to increase his salary from £15 to £18 per annum, with the understanding that, in accordance with his contract, if he fails to comply with his duties, as he ought to, he will be fined Five Shillings each time.

New York, Kahal Kados Sheerit Israel. Date as above.

Year 5489

On the 28th of Iyar [May 27, 1729], it was decided in open meeting to increase the salary of Selomo Meir, Sochet of this Kahal £10 more, and it was further resolved, at a meeting of the Parnas and Assistants, that after having paid all the officials, according to contract, namely £50 per year to the Hazan, and should there be some money left after covering the said expenses, they would give him the £10 in money or be indebted for it, but if there should be no money left, then nothing more is to be paid than originally agreed.

ABRAHAM R' DE RIVERA, Parnas
ISAAC POLOCK
DAVID GOMEZ

5489 [1728-9] In the name of the Blessed God Amen

The Holy Sedaka of Seherit Israel			Dr	
For *obras Pias*	£	30	11	3
For Oil		4	18	
" Wax		5	6	4½
" Expenses on the new Beth Haim		4	16	6
" Wood and Massot for the officials		11	15	
" Expenses on the Synagogue		4	3	1
" Rent of ditto		8		

For Salary of Hazan	£ [illegible]		
" Reby Benja	[illegible]		
" Samll Meyr for Sochet & Bodeck	[illegible]		
" Valentin Campanal, Sama	[illegible]		
	£ 17[illegible]	[illegible]	[illegible]
Balance delivered to the new Parnas, cash	[illegible]	9	[illegible]
	£ 205	19	5¼

New York 29 Elul, Year 5489 [September 23, 1729] Friday
Errors Excepted

MOSEH GOMEZ Parnas

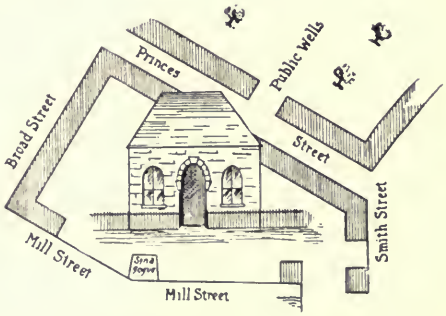
			Cr
By Received from the Heirs of the previous Parnas	£ [illegible]	[illegible]	7¾
By Received for offerings during this year, including also some outstanding debts	17[illegible]	[illegible]	1½
By Received for 4 *Nedabas*	[illegible]	[illegible]	[illegible]
	£ 205	19	[illegible]

List of Outstanding Accounts

Abm Rivera	£ 2	7	6
David Haye	1	6	
David Lopez	1	12	6
Joseph Isaacs		17	9
Is De Medina	4	15	3
Eliez Bar Jehudah		14	6
Jacob Hayes	11	11	5
Aron & Mos Louzada	2	15	4½
Mos B Sevy	8	15	9
Judah Hayes	1	6	6
Ribca De Fonseca	7	11	
Selomoh B Meyr	1	18	
Isaque Fonseca	3	8	
Asher Truby		17	3
Joseph Simson	3	16	6
	£ 53	13	3

[Portuguese ends here.]

THE MILL STREET SYNAGOGUE ERECTED IN NEW YORK IN 1730.
From an old Newspaper Print.



Sketch of the first synagogue erected for the congregation made from memory by an old resident

A similar sketch showing the synagogue in 1744 appears on a map made by David Grim in possession of the New York Historical Society. This was reproduced in Valentine's *Manual* for 1854 at p. 246.

Coppey of Sundry Accounts—relating to the building of the new Sinagogue as delivered in by me Jacob Franks at Sundry times

1728						
5489		De				
Novr	10	To Cash pd Richard Nicholls for drawing the deeds of Sale of Cornelius Clopper	£	14		
		To ditto pd Francis Harrisson Esqr for proving the same		9		
		To ditto pd: Cornelius Clopper for the lott of Ground	100			
		To ditto pd for 1 lb bohea tea deld: to Mr Clopper as p agreemt.	1	2		
		To ditto paid for 1 Loaf Sugar deld to do as p do		13	9	
		To ditto pd Wm Sharpass, for recording the deeds		18		
		To ditto pd for a Tax for ye Lott		2	10½	
1729						
July	20	To ditto pd Moses Gomez as p his accot.	9			
	22	To ditto pd for carting 109 load of Stones	2	0	10½	
		To ditto pd Mordicai Gomez for nails		13	4	
Augt	3	To ditto pd Geradus Beekman as p acct.		18	3	
	8	To ditto pd carting of a large beam		1	3	
	20	To ditto pd a negro for 2 days work		4	6	
	23	To ditto pd V Campanall for 3 M Bricks	3			
	25	To ditto pd Moses Gomez for sundrys as p his accot	21	15	1½	
	26	To ditto pd the Carpenters as p acct	24			
		To ditto pd Mr penant for drawing the writings wth the Carpenters		4		
	27	To ditto pd Carta of load of bricks and Stones		1	6	
		To ditto pd for negro hire		6		
	30	To ditto pd for 25 boards at 8½ d		17	8½	
Sepbr	2	To ditto pd Gr: Stuyvesant for 3200 bricks & Carta as p acct	4	9	6	
	3	To ditto pd Jno Turner for 6 planks		12	3	
	4	To ditto pd Mr Gomez's note to James Hound's for timber as pr acct	7			
	8	To ditto pd for ten inch pitch pine board & carting		13	3	
		To ditto pd Mr penant for drawing ye writings with ye masson		6		
	9	To ditto pd for 15 pitch pine board & Carta		19	6	
	11	To ditto pd for 20 bolts @ 15d	1	5		

	12	To [illegible] Mr [illegible] note to Jno Canon for st[illegible]	£ 15		
	16	To ditto pd for [illegible] new headed bricks [illegible]		14	
	18	To ditto pd for [illegible] oak quarters		10	
		To ditto pd Stanley Homes ye Masson for his 1st paymt as p rect	15		
		To ditto pd Breested & Co. the Carpenters for new additional work as p rect	6		
		To ditto pd for a barl. Strong Beer dd to them as p agreemt		18	
	26	To ditto pd Mr Gomez's note to John Vanderheul as p rect		15	
	29	To ditto pd Mr Gomez's note to Is Demilt for Stone as p rect	8	13	
		To ditto pd for 20 inch & half white pine boards [illegible]	1	10	
Oct	7	To ditto pd Moses Gomez the freit of 264 ps of [illegible] recd from Curacao	1	19	
		To ditto pd Sd Gomez for some pss of timber		6	
	13	To ditto pd for 20 boards	1		
		To ditto pd Wm Grant the stone cutter for a Stone Cutting, filling and mouldings as p rect	1	12	
	22	To ditto pd James Hounds for timbr as pr rect	7	10	
		To ditto pd Wido Fonseca for 2 negroes from the 19th Augt to this date as pr rect	7	14	7½
		Card over on ye other side	251	9	3½
		1489 De			
		1729 Brot over	£ 251	9	3½
Octo	21	To Cash pd Moses Parera from ye 20th August to this day being for what he pd for negro [illegible] Carta Liquor & for his attendance at ye building as p his accounts	33	16	7½
		To ditto pd Stanly Holmes the masson for the 2nd paymt	15		
		To ditto pd him for altring the windows	1	4	
Novr	3	To ditto pd John Canon in full for Stones as p rect	30	7	9
	4	To ditto pd for Lock		4	
	5	To ditto pd for a load of hair for the Mason		6	
		To ditto pd for 500 bricks & Carta		13	6
	11	To ditto pd Ab: palling in part for Sundrys as p rect	5		
	14	To ditto pd Breest[illegible] & Co. the Carpenters on accot of ye 2nd paymt	10		

18	To ditto pd ye Wido fonseca for negro hire as p rect	£ 1	5	10½
28	To ditto pd for 12 lb 4d Nails		12	
		£ 349	19	½
	balla due to y Synagogue	4	15	11¾
		£ 354	15	¼

Errors Excepted New York the 30 Novr
1729— 5490

JACOB FRANKS[1]

1728
5489

Cr

Nove	10	By Cash recd. of Moses Gomez	£ 10		
		By Daniel Gomez	10		
		By Abraham Isaacs	3		
		By Baruch Judah	3		
		By Moses Michalls	5		
		By Isaac Demedina	2	10	
		By Estate of Moses Levy	5		
		By Jacob Luzado	2	4	
		By Aaron & Moses Luzado	2		
		By Rachell Levy	3		
		By Riby Benjamin Elias		12	
		By Daniel Nunes Da Costa	5		
		By Nathan Levy	2	10	
		By Judah Mears	2	10	
		By Benjamin Pacheco	10	4	
		By Joseph Nunes	5		
		By David Gomez	2	10	
		By Mordecay Gomez	13	6	8
		By Jacob Franks	12	13	4
		By Abraham Rivero	4		
Decr	23	By Jacob Hays	4		
1729					
April	10	By Isaac bar Judah Levy fro Boston	1	8	
		By Widow Rebecca Ashers 1 light pistol	1	4	
July	12	By Benja Pacheco by the hand of Mos Lopez	4	17	6
		By Joseph Nunes of do	5		
		By Estate of Moses Levy of do	5		

[1] (His own Signature, JJL)

		By Nathan Levy of do	£ 2	10		
		By Wido Rachel Naphtali do		10		
		By Daniel Gomez do	5			
		By Isaac and Jacob Gonsalez of Jama do	7	10		
	15	By Mordecay Gomez of do	6	13	4	
		By David Gomez do	2	10		
		By Valentine Campanal do	1			
	17	By Isaac demedina	2	10	6	
		By Moses Michalls	5			
		By Jacob Franks	12	6	8	
	20	By Moses Gomez do	5			
		By Isaac Gomez do	3			
		By Benjamin Gomez do	1			
Augt	24	By Daniel Gomez for his Son Moses	1	8		
"	25	By Aaron Israel Pereira of London by the hands of David Gomez 2 Guineas	3	8		
		By Jacob Mendes Da Costa senr of do by do 2 Guin	3	8		
		By Benja Mendes da Costa of do by do 5 do	8	10		
		By Moses Gomez for his offering for ye 3d Stone	6			
		By Jacob Franks for do for ye 4th Stone	5	12		
	27	By Abraham Isaac for ye balla of his offering	4			
		By Abrahm Rivero for do	4			
		Card over	216	6		
		Cr				
1729		Brot over	£ 216	6		
Sept	16	By Isaac Lopez by the hands of Mo Lopez	2			
	18	By Benjamin Pacheco for his offering for ye 2d Stone	7			
	29	By Samuel Myers by ye hand of M Lopez	2			
		By Bilah Levy daughter of Saml Levy decd	2			
Oct	13	By 264 ps of 8/8 recd by the hands of Moses Gomez and Benja Pacheco sent by the *Hacham* * of Curacoa wch was gethrd by him of sundry Jews of Curacoa in a larger Sum hereafter Cr given the Sd 264 ps of 8/8 weighing 229 Ounces & 3/8th Sold to Thomas Day at 8/9 p oz	100	7	¼	
	15	By David Hays	1	8		
Novr	17	By David Lopez of Barbados		4		
		By Moses Lopez, hazan.	2	10		
		By do for his Son Elias	1	10		
	14	By David Muchado		2		
		By Benja Muchado		1		
		By Moses Mendez Alvarez		1		

			£		
	By Riby Benja Elias				8
	By Zachairiah polock			3	
19	By Joseph Isaacs			3	
27	By Moses Luzado for the balla of his fathers offring		1	16	
	By Aaron & Moses Luzado for their balla		2		
28	By Solomon Myers		1	10	
		£	354	15	¼

[Here follows a second account relating to the building of the new synagogue, covering expenditures from December 2, 1729 to January 16, 1730. This was presented by Jacob Franks on February 11, 1729/30 and amounted to £90-9-1. Among the names mentioned in the account are Mordy Gomez, Moses Gomez and Isaac Navarro.]

5490
1729

				Cr		
Novr	30	By balla: due to the Sinagogue as appears by the accos on the other Side	£	4.	15	11¾
		By the new offring of David Lopez of Barbads		3		
		By do of Rebecca Sylvia of do		5		
		By do of Moses Gomez		2		
		By do of Mordy Gomez		5		
		By do of Daniel Gomez		3		
		By do for his Son Joseph		1	8	
		By do of David Gomez		2	10	
		By do of Isaac Gomez		1	8	
		By do of Benja Pacheco		3		
		By do of Abraham Isaacs		1	8	
		By do of Jacob Franks		2		
		By do of Moses Michalls		3		
		By do of Aaron & Moses Luzado		4		
		By do of Collman Salomons		2		
		By do of Samuell Myers		1	10	
		By do of ye wido Rachl Levy		5		
		By do of Nathan Levy		3		
		By do of Joseph Simson		2	4	
		By do " Do for his former offring		2		
Feby	8	By do Abraham Fonseca		1		
	10	By do Baruch Judah the balla of his old offring		4		

	11	By Zachariah Polock his new offring	£ 2		
			64	3	11¾
		ballance due to me	26	5	1¼
			£ 90	9	1

[Here follows a third account relating to the building of the new synagogue, covering expenditures from February 11 to March 20, 1730. This was presented by Jacob Franks on March 20, 1730 and amounted to £64.18. 9. Among the names mentioned therein are those of Moses Gomez, Isaac Navarro and among the items are several to John Rosevelt for furnishing white lead.]

5490
1730

			Cr		
Feby	17	By Moses Gomez for his new offring towards the Window &ca.	£ 1		
		By Benja Gomez do		10	
		By Benja Pacheco do	1		
	18	By Mord Gomez do	1	8	
	19	By Judah Hays for former offring	2		
		By ditto in part of his new offring		5	
	20	By Riby Benja Elias		6	
		By Machsith Ashekel of *Purim* *	1	19	9
	23	By 43 oz & 18 of Marcht Silver recd. by the hands of Mos Gomez & Benja Pacheco Sent by the *Hacham* * of Curacoa getherd by him of the Congregation at Curacoa @ 8/7 1/2 p oz	18	11	11¼
Mar	2	By Daniel Gomez for his new offring towards y Windows		14	
		By Abraham Isaacs for do	1		
	18	By Joseph Nunes for ditto		10	
		By Isaac Lopez for do		10	
	20	By David Lopez of Barbads Do	1		
		By Solomon Isaacs for do.	1	8	
		By Isaac Levy do	1		
		By Jacob Franks do.	3		
		By Judah Hays for ye balla of his new offring		15	
		By Moses Michalls his new offring		15	
			£ 37	2	8¼
		balla due to me	27	16	¾
			£ 64	18	9

[Here follows a fourth account relating to the building of the new synagogue, covering expenditures from March 20, 1730 to August 31, 1730. This was presented by Jacob Franks on August 31, 1730, and amounted to £58. 1. 2¼. Among the names mentioned therein are Isaac Navarro, Mordecai Gomez and V. Campanal. There are also items relating to John Rosevelt for sundries and to G. Stuyvesant for furnishing brick.]

1730
5490

				Cr		
Apl	2	By Daniel Gomez & Sons by ye hands of M Molina	£	2	2	
		By David Gomez do		1	8	
		By David Hays do			6	
		By David Muchado do			10	
		By Mos Mendez Alvarez do			6	
		By Joseph Nunez do			15	
		By Benjamin Pacheco do		2		
		By Isaac De Medina do		1		
		By Nathan Levy do		1	8	
		By Jacob Franks do		3		
		By Isaac Levy do			14	
		By Abraham Isaacs do			14	
		By Jacob Hart do		1	8	
		By Abraham Mears do		1	8	
		By Zechariah Polock do			10	
	7	By Cash recd in advance on 43¼ oz Silver (wch I pr the Sina the 23d Feby last) at 1d½ pr oz			5	4½
		By Moses de Mordy Gomez		1	2	
		By Isaac de Mordy Gomez		1		
		By Jacob de Mordy Gomez		1		
		By an overcharge in 10 lb White ye 19 March			10	
	26	By Moses Michall for the 1st Stone		4	4	
May	8	By Simon Barzelay of Boston recd of Michl Asher		1	8	
	14	By the Widow Rachell Luiza		2	16	
June	4	By Rebecca Sylvia of Barbads		2		
		By Isaac Campos pereira of do		1	8	
		By Isaac Campos of do		1	5	
		By Zechariah polock for an offring in March last		1		
	7	By Michl Asher of Boston		1	8	

			£		
	8	By Isaac Solomons of Do		10	
	16	By 24 heavy ps 8/8 weighing 20¾ Oz: and 19 Oz in small money rcd by Capt Mathlin fro Curacoa consignd to myself from the *Hacham* * Israel Jeshurun (wch was gethred by ye sd *Hacham** of the *Kahal** of Curacoa & Sent for the use and building of the Sinagogue) @ 8/9 p oz	17	7	9¾
	26	By 6 beams sold to Breested at 4/	1	4	
Augt	26	By Moses Gomez for his offring in Aprill last	1		
	27	By Baruch Judah for an offring in March & Apl last	1	4	
			58	1	2¼

[Here follows an account relating to offerings towards the Shulchan, banca and Hechal in the New Synagogue. This was presented by Jacob Franks on August 31, 1730. The expenditures are itemized and amount to £46. 0. 11. One of the items reads "for work done to ye ten Commandmts 10 sh." Several of the items were for moneys laid out by Isaac Navarro and Moses Gomez. In connection with the former appears an item "for his attendance and painting."

Then follows a list of the offerings as follows:]

5490		Cr		
March	By Abraham Franks of London for his offring made by me 5 Guineas @ 34/	£	8	10
	By Isaac Franks of do 5 Guineas		8	10
	By Aaron Franks of do 5 Guineas		8	10
	By Asher Levy of London by the hands of N Levy 5 Guins		8	10
	By Isaac Polock of do by the hands of Z Polock 2 dos		3	8
Aprill 2	By Jacob Franks			10
	By Moses Michalls			10
	By David Lopez			10
	By David Gomez			10
	By Benja Pacheco			10
	By Daniel Gomez			10
	By Mordecai Gomez			6
	By Saml Myers			8

		By Zechariah Polock	£	5	
		By Moses Lopez		4	
		By Baruch Judah		3	
		By Isaac Levy		5	
		By Solomon Isaacs		5	
		By Benja Gomez		3	
		By Moses de Mordy Gomez		1	6
May	20	By Moses mendez Alvarez		7	
Augt	26	By Moses Molina		3	
		By Abm Isaac for his son Jacob made Aprill last		3	
			£ 43	1	6
		Balla due to me wch I pay myself out of the mony now in my hands belonging to the building as p accot on the other Side	2	19	5
			46	0	11

Errors Excepted New York Augt 31 1730—5490

P JACOB FRANKS

[A Memorandum recites that Isaac Navarro had also received from the Sedaka in part of his account in connection with the building £15. 15. 3.

"Besides ye above mentioned Sum pd to I. Navarro the following offerings was made for him in ye Sina: Jacob Franks £1, 8. Mord Gomez £1., Daniel Gomez 5 s, David Gomez 4 sh. Nathan Levy 4 sh. Isaac Fonseca by ye hand of Mord. Gomez £1, 8, David Lopez of Barbados £1. Moses Gomez 5 sh. Michl Michalls 14 sh."

The following 4 pages are translated from the Portuguese there being no translation thereof in the original record.]

YEAR 5490 [1729-30]

The Holy Sedaka of Seerit Israel	Dr			
In the Name of our Blessed God				
For Wax for the whole year	£	6	8	¼
For Oil for the Tamid		4	16	
For Expenses on the new Beth Haim		3	14	3
For Wood and Massots for the officials		9	15	6

For Sundry expenses for the use of the Synagogue, e.g. repairing the glass lamps for the Tamid Hareket, keeping the Synagogue clean and other small expenses	[illegible]	[illegible]	[illegible]
For one piece of white silk cloth for the use of the TEBAH on the Yamim Norahim	2	[illegible]	[illegible]
For [illegible] to David Provost, landlord of the old [illegible]	[illegible]		
For [illegible] to [illegible] Navarro in settlement of account for his taking care and painting of [illegible] synagogue several times, less his [illegible]	15	[illegible]	[illegible]
For do to Mosseh Gomez on account of disbursement		8	7
For *Chras Pois* to the poor of this city and outside and for sending persons to their destination	[illegible]	[illegible]	[illegible]
For [illegible] of the Hazan of the Kahal, Moses Lopez [illegible]	[illegible]		
For do of the Samas Valentin Campanal	[illegible]		
For do to Samuel Bar Meyr a-Cohen, Sochet & Bodeck 9 M	15		
For do ¼ year to Salomo Br Meyr, Sochet & Bodeck	5		
For Advanced to R. Binyamin according to resolution (Escamah)	20		
	£218	7	9¾
Balance in settlement delivered to the new parnas in cash	4	14	3½
	£223	2	1¼

Errors and Omission Excepted

Signed and dated on the 29 of Ellul, year 5490 [September 11, 17[illegible]]

JACOB FRANKS, Parnas

	Cr		
By Receive from the previous Parnas Mosseh Gomez in cash	£ 30	9	[illegible]
By Sundry [illegible] received [illegible] with 4 *Nedabots*, in all, collected	192	[illegible]	[illegible]
	£223	2	1¼

List of Outstanding Accounts

Abraham Rodriguez de rivera	£ 3	12	6
Joseph Isaacz	1	17	
Aharon & Mosseh Louzada	1	11	6
Mosses Hart	8	17	
Jahacob Hayz	11	15	2
Abraham Hayz		15	6
David Hayz		15	
Judah Hayz		17	
Eliezer Br Jehudah	1	1	9
Jacob Hart		9	6
Jeosuah Isaacz		6	9
Isaac Fonseca	2	8	
Joseph Simson	2	8	6
Salomon Mayrs	2	15	3
	£ 39	10	5

5491

In the Name of the Blessed God Amen

The Holy Sedaka of Seheritt Israell

	Dr		
For *obras Pias*	£ 41	5	6
For Oil	3	14	6
For Wax	8	19	11½
For wood and Massot for the officials	8	10	9
For expenses on the Synagogue made by me and expenses by others	22	10	9
For the Hazan for his salary	50		
For Raby Benjamin for do	20		
For Salomo Bar Mehir, Bodeck for do	20		
For Valentin Campanal, Samas, for do	16		
	£191	01	5½
For Balance to be turned over by me in cash to the new Parnas plus a note of Moshe Gideon of L3	8	2	8½
	£199	4	2

New York K.K. de Sheerit Israell

Sunday 29 Ellul year 5491 [September 30, 1731]

Errors and Omissions Excepted

MORDY GOMEZ Parnas

	Cr
By Received from the previous Parnas	£ 4 14 3½
By the 4 *Nedabots*	4 10 5
By Received in offerings during this year	189 19 4½
	£199 4 2

List of Outstanding Accounts

Abm Rivera	1 7 3
Abm Hayes	14 1½
David Hayes	1 11 6
Daniel De Crasto	15 9
Jos Nunes	1 5 9
David Machado for account of Is Medina	2 15 6
Eliezr B. Jehudah	1 6 3
Judah Hayes	0 10 3
Jacob Hayes	12 8 11
Jacob Hart	9 6
Josuah Isaacs	11 6
Moses hart	9 1 6
Isaac fonseca	2 8
Moses Gidion for his note	11 3
	£ 35 17 ½

In the Name of the Blessed God Amen

5492.

		Dr
The Holy Sedaka of Seeritt Israel		
For *obras Pias* during the year		£ 41 16 2
For Wax	£ 9. 5. 1	
For Oil	2.12. 3	11 17 4
For Wood and Massot		12 11
For sundry small expenses with the Synagogue and burials during the year		05 3 7
For payment to the Hazan for his salary		50
For payment to Ruby Benjm		20
For payment to Selomo Bar Mehir for Sogett and Bodeack		20
For payment to Valentin Campanal Samas of the Kahal	£16	
For payment added to his salary /40/ per annum	— 12.6	16 12 6
		£177 10 6

For Balance to be delivered to the new Parnass,	£ 1	5	3½
plus a note for £3 and a list of Debits	178	15	9½

New York, K K Seeritt Israel
29 Ellul 5492 [September 19, 1732]
Errors and Omissions Excepted.
DANLL GOMEZ
Parnass

5492.

	Cr		
By cash delivered to me by the previous Parnas	£ 5.	2	9
By Received in 4 *Nedabt*	3	11	3
By offering received during the year	170	1	9½
	178	15	9½

Semuel Mehir Cohain	£ 4	12	9	
Abm Mehir Cohain		7		
Michal Asher			9	
Moses Molina		16	6	
Moses Br Isaac Levy		6	6	
Moses Mircado	4	18		
Ure Haim	1	15	6	
Abm Hayes	2	16	10½	
David Hays	2	8		
Isaac de fonseca de Lond	2	8		
Daniel de Crasto		14	9	
Eliezer Bar Jeuda	2	1	9	
Juda Hayes	1	1	4½	
Jacob Hays	12	12	8	
Jacob Hart	1	4		
Moses Gidion		11	3	
Repael Br Benjm		9		
Aron & Moses Lousada	2	18	3	
Jos Simson	2			
	£ 44	2	11	

[Portuguese ends here.]

5493 [1732-1733]

Solomon Myers *Shochet* * havieing applyed to us the present Parnass & adjunto for an augmentation of his Salara, we did

communicate ye same to ye Congregation and they have unanimously agreed & consented to Enlarge it (in consideration of his indefatigable Pains & other reasons offer'd,) & that in the manner following wch we have here caused to be recorded as by custom & authority to us delegated.

It is therefore to be observed by ye succeeding Parnases, & by this they are impower'd & authoriz'd to find and provide ye said Solomon Myers *Shochet* * yearly Eight Cord of Nutwood and passover Cakes for his family & by this he is entitled to demand ye same as part of his Salary

ABRM ISAACKS Gabay
ISAAC LEVY adjunto

[The following page is translated from the Portuguese, there being no translation thereof in the original record.]

YEAR 5496

On the 25 of Elull, [September 1, 1736]. The gentlemen of the Mohamad with their assistants, and with the approval of all the Kahal resolved that David Mendez Machado should receive the full salary and all the benefits of the position of Hazan of this Kahal, until the Hazan Moses Lopez da Fonseca arrives at his post.

SAM LEVY, Parnas
ABM. RS DE RIVERA

5497

On the 28 of Kislev [December 2, 1736]. The Gentlemen of the Mohamad with their assistants, and with the approval of all the members of the Kahal, resolved to accept from Mr. Mosseh Gomez 50 Cars of Lime to build a wall around the Beth-a-Haim with the condition that after the said wall is built and ready, if there be any money left in cash, Mr. Moseh Gomez shall in this case be paid for the 50 Cars [carboys ?] of Lime, and in case of failure of any money being left, Mr. Moseh Gomez will have done Kodez.

[Portuguese ends here.]

In the Name of Ye Blessed God, Amen

5493

The holy & Righteous Remnant of Izrael

	Dr
To wax for the whole year	£ 8.11. 2
To Oyle for ye Tamid	4. 1
To Wood for the Officers	8. 8. 9
To Sundry Charges paid at times	8.15. 5½
To Cash given to ye poor	20.13. 3
To ye Hazan Moses Lopaz's Salary paid	50
To Cash pd Valentine Campanal Samas	18
To Cash pd Do for his negro's wages for cleaning the Synagog	1.10. 6
To Do paid Solomon Myers Shochet	20
	140. 0. 1½

K: K: Seherit Izrael

New York ye 29th Ellul 5493 [September 9, 1733]

	Cr
By Cash of ye preceding Parnas	£ 1. 5. 3½
By Do recd. for the 4 Nedabas	3. 9
By Do recd for the offerings of ye whole yr.	130.13. 3
	£134.19 3½
Ballance due to me	5. 10
	£140.″. 1½

Outstanding Debts as follows

Zachar Polock paid	£ 7. 1. 9	
Michael Br Asher pd £3.7.0	4. 9	
Solomon Isaacs	3.11. 9	
Joshua Isaacs pd	5. 9	
Eliezer Br Jehudah paid	19. 7	
Abraham Hays	2.15. 4	
Jacob Hart pd £1.0.6	1.14. 3	
Ralph Jacobs paid	1.18. 3	
Judah Hays paid	14. 2½	
Moses Levy paid	1. 1. 9	
Aaron Mendez Solas	13. 9	
Bar Judah	5. 1. 3	
Moses Lopas paid	1.11. 6	
Joseph Simson paid	2. 1	
David Hays paid	4.″ 3	37.19. 4
Daniel Decrasto		5
Aaaron & Moses Luzado paid		7. 6

[The following pages, 32 to 35, are translated from the Portuguese there being no translation thereof in the original record.]

In the Name of our Blessed God, Amen

The Holy Sedaka of Sheerit Israell — Dr.

Sunday year 5494, 29 Ellul, [September 27, 1734].

	£	s.	d.
For Ballance paid to the previous Parnas, Ab. Isaacs	5		10
For note given by the said previous Parnas to Corn. van Horne, for passage for Jacob de Meza to Suriname, which note was paid by me namely	5		
For Wax candles	7	10	4½
For oil	4	12	
For 6 cords wood to the Hazan; 8 cords wood to the Sochet & Bodeck; and two to the Samas	12	1	1
For Massot to the said officials	1	19	
For several passages to London & to the Islands and other sundry expenses for *obras piaz* for the poor	29	11	4¾
For sundry payments on expenses for the use of the Synagogue	3	5	6
For salary paid to the Hazan of the Kahal	50		
For do paid to the Samas of the Kahal	18		
For do to the Sochet & Bodeck of the Kahal	20		
For paid to the Sochet on account of sealing wax, by the previous Parnas	1	13	4
For do for the said account of sealing wax for the same year	1	11	9
	£160	5	3¼

K.K. de Seerit Israell 29 Ellul year 5494
[September 27, 1734]
JACOB FRANKS Parnas

Cr

	£	s.	d.
By cash received from sundry debtors	24	9	½
By the 4 Nedabot received	2	19	9
By offerings received this year, in cash	120	3	10
	£147	12	7½

Monday 29th Elull, year 5494 [September 27, 1734].

Balance which the New Parnas should pay me for my disbursements, for payments and expenses as stated	£ 12	12	7¾
	£160	5	3¼

Errors Excepted

List of Outstanding Debts

Baruch Judah	£ 6	5	6
Daniell de Crasto		11	
Joseph Simson	2	5	6
Jacob Hart	1	7	3
Mosse Bar Jonatan aCohen		4	9
Abraham Hayz	2	16	4
Eliezer Bar Jeudah		4	
Solomon Isaacs	3	13	9
Michael Bar Assher	1	16	9
Simhon Barzilay	1	2	6
Yedidyah Bar Baruch alevy		9	6
	£20	16	7

Memo of a note of Mosses Guideon due to the Synagogue for the amount of £3 delivered to the new Parnas.

In the Name of our Blessed God Amen

The Holy Sedaka of Seherit Israel	Dr		
For cash paid to the previous Parnas	L 12	12	7
For wax, oil and cotton	10	3	
For expenses in the synagogue	3	19	1
For *obras pias* and sending people away to foreign parts	14	19	1
For 6 cords wood to the Hazan and 5 to the Bodeck and 2 to the Samas	11	8	
For cash for massot for the officials	2		
For salary paid to the Hazan in cash £37.15.11, and £12.14 1 in notes, which, if not collected by him the Kahal is to make good	50		
For cash paid to the Bodeck	20		
For do paid to the Samas	18		
For do to do for hiring negress	2	2	6
	£145	4	3

Signed to-day, Friday, in the K.K. of Seherith Israel, year 5495 29 Ellul [September 16, 1735].

MORDY GOMEZ

Parnas

	Cr
By amounts received from debtors and offerings during this year	£136 8 10
By received from 4 Nedaboth	2
	£138 8 10
Balance which the new Parnas should pay me, my disbursements	6 15 5
	£145 4 3

List of Outstanding Accounts

Abraham Hayes		£ 2 18 4
Sarah Gomes de Caseres	paid to me	7 9
Joseph Isaacs	paid to S L	3 9
Jacob Hayes		11 9
Moses Hart	paid to S L	4
Repll Bar Benja	paid to S L	1
Solomon Isaacs		3 14 3
Michll Asher		3 4
		11 04 10

Also a note of Moseh Gideon which I will deliver to the new Parnas, £3.

5496. [1735-6]

In the Name of our Blessed God, Amen

The Holy Sedaka of Seherit Israel	Dr
For Balance paid by me to the previous Parnas	£ 6 15 5
For Oil and wax for one year.	8 19 1
For ("conserto")[1] agreement of the holy synagogue	4 17 8
For 16 cords of wood for the officials	13 2 9
For Massot for do	2 4 8
For Cash paid to the Hazan Mos Lopez for a year's salary	50
For Cash paid to the Bodeque for one year	20
For Cash paid to the Samas for one year	18
For Cash paid to the Samas for hiring a negress to clean the Synagogue	2 2 6
For Cash paid to the Hazan Moses Lopez da Fonseca due him from last year	7 3 0
	£133 5 1

[1] The word *conserto* may also be translated "music" or "concert." The meaning is not clear.

By Balance which I will deliver to the new Parnas and Memo of Outstanding Debts	£ 1 11 4
	£134 16 5

Wednesday 29th of Ellul 5496 [September 5, 1736].
New York K K Seritt Israell
Errors Excepted
SAM LEVY, Parnass

	Cr
For the 4 Nedabas	£ 2 0 9
By received in offerings during one year	132 15 8
	£134 16 5

List of Outstanding Debts.

Abraham Hays	£ 2 18 4
Abraham Alexander	0 9 0
Baruch Judah	7 14 0
Jacob Hays	1 0 9
(Sol. Isaaks paid By mee abrm Isaaks) Salamon Isaacs pay'd	3 14 3
Michaell Aser	3 4 10
	£ 18 19 7

A note of Moses Gideon of L3

[Portuguese ends here.]

In the Name of the Great God, Amen

WHEREAS MR MOSES LOPEZ D"FONSECA by a letter under his own hand dated at Curacoa the 28 Sebath Anno 5497 (answering to the Aera of the *Goyim* * January 30 1736/7 Signifying to us in general that he is employ'd as Hazan there and therefore does not return to the service of this Kahal

Wee do with mutual accord nominate, elect and apoint Mr David Mendez Machado to act as hazan or reader to this our K. K. de Seherit Ysrael. The Said Mr Machado promising and obliging himself to exercise said office, and also promises and obliges himself to keep a publick School in due form for teaching the *hebrew Language,* either the whole morning or

afternoon as he shall think most proper, and any poor that shall be thought unable to pay for their children's Learning they shall be taught gratis.

For and in consideration of the above Services this Kahal oblige themselves to pay him the said Mr David Mendez Machado the Sum of Fourty Pounds currt money of this Collo for this present year, his wood & massot as Mr Moses Lopez used to have with the same priviledges. & under the same restrictions the said Lopez had his wood and Massot. &ca

And if it should so happen that the Parnass (for the time being) at the clossing of his accots find the Tsedacka is not indebted and that their is money, then he shall pay the said Mr Machado Ten Pounds more so to make up the sum of Fifty Pounds.—

Agreed to in New York this 11th day of Veadar, Anno 5497 (answering to the common Æra of 3d March 1736/7) by the Congregation in the Presidentship of Mr Abraham Isaac's Parnass & Messr Daniel Gomez & Michl Miekll, adjuntos

In the Name of our bless'd God. Amen

Whear'as we Abraham Isaac's Parnas presedente & Daniel Gomez AJunto, for this present year, having consulted the whole body of our Congregation, find we are not able to defray the charge of the Congregation without the help & assistance of our brethren dwelling in the Country, and do by the Consent of the majority of this K: K:, order that every family or private person, that carries on trade in the Country, & that is in circumstances shall pay yearly for the use of this K: K: to the Parnas for the time being the Sum of forty Shillings, if his Publick offerings do's not amount to that Sum, which if less the whole shall be included in said forty Shillings, & those that offers more than sd Sum shall not be charged with said article of forty Shillings aforesaid.

And it is further resolv'd and agread upon that in case any of the above persons that are defecient in their offerings should refuse to pay or cause to be paid the above Sum of forty Shillings when demanded by the Parnas for the time being, such person or persons shall be excluded of being a member of this Congregation, and shall recieve no benifit nor *Mitzva* * from this congregation untill he pays the above Sum if he be in circumstances to pay the same. THIS to take its BEGINING or to comence the first day of Tisrey anno mundi 5498 & to continue in force.

THIS WE SIGN the tenth day of *Menahem* * 5497 [August 7, 1737] New york. K: K: Sherit Israel

ABRM ISAACKS Parnos
DANLL GOMEZ adjunto.

For and in Consideration of the sum of forty pounds currt mony of Newyork paid by Messrs Mordicay & David Gomez on accot & per order of Mrs Lunah Burgos of Barbados which is applied in building of the wall round ye *Beth Hachayyim** on Fresh Watter, we agree that the following article be enter'd in the Synagogue book in order to be duly observ'd as it is by her requested viz.

To have Escaba said for her decd husband Mr Mordicay Burgos every Ros Hodes, also the same the day on the expiration of the year he died, to be continued every year, & a mesiberah in her name. Likewise on her deceese to have an Escaba said for her Self.

Whereas Rachel Lewis at her deceese did by her will leave ten pound toward buying a *Sefer Torah** for the use of this Congregation, which money hath been paid by Mr David Machado to Mr Abraham Isaac's Parnas for this present year, & did likewise desire an Escaba might be made for her self on every Ros Hodes and to be continued every year on the day on which shee died. New york K: K: Sherit Israel, tenth day of Sivan 5497 [June 9, 1737].

ABRM ISAACKS Parnas
DANLL GOMEZ adjunto

The following is a list of the person which contributed towards the building of the wall round the *Beth Hachayyim* * vizt: Abraham Isaac's, Parnas Presedente; Daniel Gomez, Ajunto; Abraham Rodrages de Ribera; Moses Michalls; Moses Hart; Barah Judah; Samuel Levy; Mordicay Gomez; Jacob Franks; Solomon Myers; Samuel Myers Cohen; Judah Hays; Isaac Polock; David Gomez; Isaac Levy; Elias Israel; Solomon Hays; Samuel De Lucena; Moses Gomez Junr; Isaac Gomez; Judah Samuel; Isaac Judah; Abraham Myers Cohen; Abraham Isaac's Junr; Moses Bar Daniel Gomez, Barak Judah; total £24. 5.

[The following seven pages are translated from the Portuguese, there being no translation thereof in the original record.]

5498. [1737-8]

In the Name of our Blessed God Amen

The Holy Sedaka of Seherit Israel	Dr		
For Wax during the year	£ 6	19	8
For Oil for the Tamid during the year	3	13	
For sundry expenses "en concierto"[1] as per agreement for the synagogue	13	8	5
For 16 cords of kindling wood for the officials	12	2	2
For Massot for ditto	1	14	
For payment to the Hazan David M Machado	50		
For payment to Salomo Mayer, Bodeck	23	06	8
For salary to the Samasim	20	12	6
For *obras pias*	18	17	8
For wrappers for the Sefarim	13	16	9
For sent through the hands of David Machado		10	
	£174	11	0
For amount which I will deliver to the new Parnas	39	16	7
	£214	7	7

Kal Kados Seherit Israel
29 Elul 5498 [September 14, 1738]
Errors Excepted
ABRAHAM RS DE RIVERA Parnas

[1] See note, page 34.

		Cr		
By Received from the previous Parnas		£ 35	6	6
By Received from Mr Jacob frank		3		
By Received from the 4 Nedabas		2	14	9
By Received from the Nedaba for the wrappers of the Sefarim		8	19	
By Received from offerings during the year		164	7	4
		£214	7	7
Follows a List of Outstanding Debts				
Uriah Haiim	payd	£ 3		
Simson Levi		1	1	8
Michael Levi Chargd to his acct	pd		18	6
Raphael Jacobs Chargd to his acct & I acct for Itt		1	10	6
Do. Jacob Hays loaned him from the Sedaka		6		
Philip Isaacs	paid		9	3
Eliau Isrrael		1	7	6
Michael Ahser		3	4	
Baruh Judah		10	7	3
Selomo Hays. I chargd to his acct Dll Gomez		2	9	3
Isaac Polak	paid	3	9	6
Joshua Isaacs £1. 3. 0		30	17	3
		32	0	3

Year 5499 [1738-9]

In the Name of the Blessed God, Amen

The Holy Sedeka of Seeritt Israel

		Dr		
For Cash paid to my father for balance of his account in connection with funeral		£ 9	8	10
For cost of 16 cords kindling wood for the officials		11	12	
For cost of "Cabanna," eatables and bread		2	3	1
For 47 oz Silver which I sent by Capt Bryt to the consignment of Mr. Rodrigo Pacheco @ 9/3 p z, & freight prepaid here, in all		21	19	9
For expenses for wax for use during the year	£10.17.6			
For expenses for oil & cotton	4.16.7			
For 16 moulds for making candles	11	16	5	1
For *Obras Pias*		48	4	8½

For payment to Mr. Jacob Franks for his disbursements for the use of this K.K.	£ 4	4	
For sundry petty expenses with the holy synagogue	6	12	1
For cost of Massot for the officials and poor	2	1	
For cost of Haroseth		12	7
For payment to the Hazan David Mendez Machado for a year's salary	50		
For payment to the Bodeck Salom Myers	30		
For payment to the Samas Jos Simson	20		
	£223	3	1½
For balance due me per agreement ("consiertto")[1] of the holy synagogue, on account of another item which is charged here	12	7	9½
	£235	10	11

K K Sheerit Israel, 29 Elul 5499 [October 2, 1739]
Errors Excepted DANLL GOMEZ Parnas
The Holy Sedaka, for error in the account of petty expenses against me £3.4.9 DANLL GOMEZ

	Cr		
By received from the previous Parnas	£ 39	16	7
By received from the 4 Nedabas with Kipur's wax	2	19	
By received in offerings during the year, etc.	184	1	3½
	£226	16	10½
Balance due me, which the new Parnas must pay me	8	14	½
	235	10	11

The following is a list of Debtors

Simson Levy		£ 1	1	3	pd
Michael Levy	ballo	2	2	6	pd
Ralph Jacobs	do		11	6	
Jacob Hays		6			
Eliau Israel		1	7	6	
Michel Assher		3	4	2	
Joshua Isaacs	ball	1	12	9	
Abm Cohen		1	9	9	
Davd Hays	old and new	1	9	3	
Abm Br Juda			12	9	
Zechariah Polock			19	6	
Isaac fernandez henriques			14	9	

[1] See note, page 34.

Salomon Hays	his ballo	£ 2	10	6
Samll de Lucena			9	6
Seby a Cohen			11	6
Eliezer bar Jeuda			11	9
Mos Louyzada		1	3	3
Daniel de Crastro		1	5	
Eliezer br Nethanel			7	
For a note of Mr Keyzer		4	4	
		£32	8	

5500 [1739-1740]

In the Name of our Blessed God Amen

The Holy Sedaka Seherit Israel Dr

For payment by me to my brother Daniel for Balance	£ 8.14			
Furthermore for error made by him in expenses	3. 4. 9			
		£ 11	18	9
For 16 cords wood for the officials		15	12	
For expenses in the synagogue		10	17	2
For distributed among the poor		26	1	5½
For Oil and cotton		4	15	6
For Wax		7	17	
For Massot		1	12	5
For Balance for the building next to the Jesibah		2	2	
For expenses on the "Remunim"		6	10	
For the Hazan David Machado		50		
For the Bodeck Selomo Bar Mehir		30		
For the Samas Asher Campanal		16		
		183	6	3½
Balance which I will deliver to the new Parnas		42	17	1½
		£226	3	5

K Kados de Seherit Israel 29 Elul 5500 [September 21, 1740]

MORDY GOMEZ Parnas

Due on building next to the Jesibah paid to T Holms	£ 5
Do to John Bredsted	8.18
	£13.18
Balance above charged	2. 2
	£11.16

	Cr		
By received from Jacob Franks	£ 1	10	
By received from my father Moseh Gomes	1	10	
Daniell Gomes		10	
David Gomes	1	10	
Mordy Gomes	1	10	
Mos Franks		10	
Samll Myer Cohon		10	
Saml Levy		10	
Abm Isaacs		10	
Jacob ferro		10	
Judah Mears		5	
Isaac Polock		6	
Solomon Hayes		5	
Nath Jecutiel		1	6
Rapl Jacobes		7	6
Judah Samll		5	
Abm Myer Cohen		5	
Saml Hart		5	
Abm Ribera		5	
Uriah Haim		2	
Moses Henriques		3	
	£ 11	16	
	Cr		
By received from 4 Nedabots	£ 3	17	9
By received in offerings during the year	222	5	8
	£226	3	5

List of Accounts Receivable.

Amsel Rubin		£ 1	16		pd	£ 1	16	
Abrahm Judah		0	16	3				
Abm B: Joseph	pd	3	7	3		3	7	3
Judah B Samll		1	1	6				
Eliezr B Judah			19	9				
Judah hayes		2	6			2	6	
Jacob Hayes			7	6				
Zachr Polock		1	4					
Is Mendes Sechas		2	4	9				
Jacob Kyser			3	9				
Judah Br Eliezr		1	9					

Michl Levy		£ 3	9			£ 3	9	
Mich Asher		1	1	9				
Nathn Jecutiell		2	4	9		2	4	9
Solomon Hays	Bad	2	17	3				
Saml De Lucena		1	7	3				
Solomon Hart		1	18					
Simson Levy			9	3				
Rap Jacobes	Bad	1	13	1		1	13	1
Daniel Crastro		1	6	3		1	6	3
Haim Abendanon			5	3				
Uriah Haim	Bad	1	4		pd	1	4	
		33	11	7				

5501. [1740-1741]

In the Name of the Blessed God Amen

The Holy Sedaka	Dr		
For error made by the previous Parnas against himself	£ 1	5	0
For wax and oil for the synagogue	5	17	0
For paid to the Hazan for the last six months	25	0	0
For paid to the Sojett for the last six months	15	0	0
For paid to the Samas for the last six months	10	0	00
For year's rent for house used by Abm Rodriguez Flores	2	10	
For expenses on the synagogue and burial of Abm. Ns. Hens	13	4	1
For passage for Haim Abendanon and his family	3	0	0
For passage for Jacob de Campos and his family	6	0	0
For passage for Joseph Lopez and his family	3	0	0
For passage for Aron de Larah	1	0	0
For passage to David Piza to Barbados	4	14	6
For *Obras Pias*	7	14	9
For payment to the Samas by order of the Parnas	2	0	0
For expenses of the Samas for his account	1	5	0
	£101	10	10
Amount which I am to deliver to the new Parnas	69	13	11

Kal Ks Sherit Ysraell 29 Ellul 5501 [September 10, 1741]
Errors excepted
JACOB FERRO Junr

	Cr		
By received from the previous Parnas	£51	15	3
By Amount of 2 Nedabas	1	19	
By Received from the list of debtors	17	7	6
By received in offerings during these six months	100	4	9
	171	4	9

Abraham R De Ribera	£ 4	15	
Daniel Rs De Ribera	1	8	
Is Rs De Ribera		16	9
Moses Lopez Ramos	2	11	3
Is & Benjamin Gomes	1	3	
Abm Br Jeudah	1	2	3
Abm Br Joseph & Michael	1	18	9
Josuah Isaacs	2	10	
Solomon Hart	5	15	
David Hays	5	16	
Salomon Hays	6	15	
Daniel de Crasto		15	9
Moses Louizada		12	
Aron Louizada	2	15	9
Eliezer Br Jeudah	1	2	6
Isaac Pinto		4	6
Jeudah Br Samuel	2	15	9
Michael Aser	1	10	6
Simson Levy	3	13	3
Samuel De Lusena	1	7	3
Rapael Jacob	1	10	9
Solomon Bun	2	3	6
Moses Levy	1	7	9
Doctr Nunes	1	9	3
Jacob Jeudah		4	6
	55	14	0

[Portuguese ends here.]

[Several pages of Sedaka accounts relating to the building of the Synagogue, maintenance, charities, salaries, as well as

offerings, etc., during the years 1737-1744 are omitted. Names of donors not previously mentioned are as follows:

Nathan Alexander, Israel Abrahams, Jacob Almeyda, Solomon Bunn or Boon, Moses Mendes Bardos, Abm Cohain, Emanuel Myers Cohen, Daniel Cohen, Daniell D. Crosto or De Crosta, Abraham Campos, Moses de Cordeva, Asher Etting, Jeudah br Eliezer, Jacob Ferrow or Ferro, David Franks, Moses Gideon, Henry (Urhe) Haim, Naphtaly Hart, Abraham Hart, Mos. Hartt, Isaac Nunes Hendriques, Jacob Isaacs, Michael Israel, Nathan Br Jecutiell, Jacob Judah, Samson Levy, Michael Levy, Isaac Le Desma, Benjamin Levy, Abraham Lyon, Lipman, Jacob Levy, Benjamin Levi, Aron Machado, Abraham Minis, Myer Myers, Benjn. Mattos, Abraham Miranda, Isaac Marks, Barnett Moses, Doctor Nunnes, Nathan Nathans, Jacob Pinto, Abraham Pinto, Manasseh Pereira, Benjamin Pereira, Isaac Raphael Rodriges, Isaac Reveira, Jacob Reveira, Moses Lopez Romous, Asher Bar Reuben, Levy Samuels, Isaac Mendes Seixas, Samson Simson, Moses Salomons, Joseph Tobias, Simcha Torres, Benjamin Tabares, Rebecca Valverde, Dr. Woolin, or Woolen.]

Memorandum, That on the Twenty fifth of Tisri 5504 [October 13, 1743] we have agreed by the Consent of the Yehidim of the Congregation to allow Mr Salomon Hart Twenty Pounds annually to be paid Quarterly, and eight Cords of Wood & his Massoth, to serve for a Sohet & Bodek of the above Congregation during the time that he shall kill sufficient Meat of all kinds fitting for the use of the said Congregation and thereto give his attendance as the thing requires; and to see a particular Quarter of Beeff and half of the gutt fatt of each quarter to be cut up from Each Butcher for the use of the Market; and if in case any butcher refuses so doing he shall not kill any more for him untill Complyance

Memorandum: That on the Twenty fifth of Tisri 5504, [October 13, 1743] we have agreed by the Consent of the Yahidim of the Congregation, That in Consideration that Salomon Myers, Deceased, did serve as Sohet and Bodeck for some years past to our Congregation, to allow his widow Judith Myers and Family Thirty Pounds annually and Massoth on account of the Sinagogue—and Eight Cord Wood—

Memorandum. That on the Sixteenth day of Tebeth [January 1, 1744,] at a meeting held in the Hebra, of the Hattan Torah and Hattan Beressith and severall of the Yahidim of the Congregation of Seherit Ysrael, for the choosing of a Samas in the Room of Asher Campanal who Lay'd down, and it was unanimous resolved to appoint Riby Kilominus Bar Semuel to serve the said office of Samas, durante Beneplacito under the said Conditions as was observ'd in the time of the said Asher Campanal, and that he shall be allow'd the same Salary, wood and other perquisites as was given to the former Samassim, and Salom all Ysrael.

5505

Memorandum that after the Decise of Riby Kelonimos Bar Semuel was in a miting of the whole Congregation Resolvd that Asher Campanall shall officiet as Samas. Being a few days after the first of this year under the same Conditions for Salary Wood &c. and other perquisitts as was allowd to the former Samas, During Beneplacito

MORDY GOMES	Parnas
JACOB ROD RIVERA	adjunto
SAMLL. HART	adjunto

As alsoe on other miting of the same in the month of Tebeth was Resolvd that Abraham Pinto should officiet the office of Sochett & Bodek on the same Termes and Conditions as Salomon Hart was obliged to doe as More att large appers by this Book.

[Two pages of Sedaka accounts relating to Synagogue expenditures and offerings, dated September, 1744, are omitted.

Names of donors not previously mentioned appearing therein are as follows: Moses Benjn. Franks, Abm de Crasto and Jacob Cardoza, Elias Woolin.

[The following two pages are translated from the Portuguese there being no translation thereof in the original record.]

5505. [1744-1745]

In the Name of the Blessed God. Amen

Due the Holy Sedaka of Seherit Israel	Dr		
For cash paid to Mr Judah Hayes, the previous Parnas	£ 13	6	1
For wood for the officials and poor	28		
For distributed among the poor, sending people away to foreign parts, and expenses of the synagogue	48	4	3
For Oil	3	2	
For Wax	8	10	1½
For Massot	2	10	10
For cash loaned to Is Michll Judah against his note	5		
For cash to Riby Kelonimus and expenses for his burial	3	7	
For Solomon Hart for one quarter's salary	5		
For Abraham Pinto, Soget & Bodeck for three quarters	15		
For David Machado, Hazan	50		
For Asher Campanal, Samas for one year	18		
For the widow Judith Myers	30		
	£230	00	3½

	Cr		
By 3M Bricks sold on credit @ 10/	£ 1	10	
By Amount of 4 Nedavas	3	15	2
By received from the list of debtors which was delivered to me by the previous Parnas	12	14	9
By received in offerings during this year	210	12	2
	£228	12	2
Balance in my favor	1	8	1½
	£230	0	3½

K Kados de Seherit Israel 29 Elul 5505 [September 26, 1745]
MORDY GOMEZ Parnas

List of Outstanding Debts

Abm Lyon	£ 4	10		Moses Levy	£ 2	11	6
Aron Lousada	1	19	3	Mos Lousada		12	
Abm & Micha Isaacs	9	3	9	Eml Myer Cohen	1	14	9
Abm & Isaac Mendes Castro	1	19	9	Micha Israel	1	15	
Benja Perira	1	8		Mos Benja franks		7	3
Moses Barnet		14	9	Saul Abrams	1	14	9
Is Hayes		19	3	Solomon Hayes	7	1	3
Jacob Cardoso		10	6	Solomon Bone (?)	1	13	6
Estate of Deasd Is Abms		10	9	Elias Woolin	1	1	3
David Hayes	1	14	9	Jos Solomons		5	9
Daniel De Crasto	1	12		Israel Abrams	3	9	6
Daniel aCohen	2	0	3	Nathn Nathans		5	6
Is Nunes Henriques	4	15		Eliezer B. Judah	1	2	
Judah Mears	3	6	3	Zacha polack		12	
Isaac Polack	4	17			£24	6	0
Estate of Deasd Josuah Isaacs	9	14	3		49	16	9
Isaac Marks		4			£ 74	2	9
Joseph Simson & Samson		17	3				
	£49	16	9				

I will deliver to the new Parnas some Silver which I have received from Mr. Jno Crooger from the old " Remunim ".

[Portuguese ends here.]

Memorandum that on ye 21st Tisri 5506 [October 17, 1745] The Parnass and Congregation being met have agreed to pay to Abraham Pinto twenty five Pounds Salary pr annum for his Serving as Sochet to the Sd Congregation. and if it shou'd happen that the Parnass (for the time being) at the closing of his accots finds money in his Hands sufficient that then he shall pay sd Pinto five Pounds more to make up the Sum of thirty Pounds per annum

[One Sedaka account relating to Synagogue expenditures and offerings, dated September 14, 1746, is omitted. Abraham

Mendes De Crasto, and Joseph Sallomons are the only donors not previously mentioned.]

Memorandum that on the 4 Day of the month in the year 5507 [September 7, 1746] the Parnas & Adjunto with the rest of the Congregation presant elected Mr Daniel Gomez Parnas for the insuing year, at the same time Mr Isaac Mendez Sexias offerd himself Hatan tora & Naphtaly Hart Myers Hatan Beresit, the two Hatanim accept of the Honours on condition of a Parnas serving

DAVID GOMEZ JACOB FRANKS

Memorandm: that on the fifth of Tisri [September 8] Mr Daniel Gomez excused himself from serving as Parnas & paid his fine to Mr Jacob Franks & on the ninth of the same month Mr Abrahm Rivera was elected Parnas for the year insuing. Memorandum. On the Eleventh of the same month [September 14] a publick and free subscription to buy wood was opened in the Hebra and the following Gentm: contributed, with the sums set down against their names vizt.

Mr Abm Rods Rivera	£ 3	Transported	£36.14
Mr Is Mendez Seixas	3	Mr Isaac Gomez	16
Mr N Hart Myers	3	Mr Jacob Gomez	10
Mr Mordy Gomez	4	Mr Moses of Dll Gomez	10
Mr Jacob Franks	4	Mr Myer Myers	8
Mr Danll Gomez	3	Mr Isaac Hart	8
Mr David Gomez	3	Mr Elias Lopez	8
Mr Joseph Simson	2	Mr David Hart	8
Mr Judah Hays	2	Mr Saul Abrams	5
Mr Moses Lopez	2	Mr Samson Simson	8
Jacob Rods Rivera	2	Mr Jacob Isaacks	8
Mr Abm Myers Cohen	2		
Mr Saml Hart	1.10		
Mr Ralph Jacobs	1. 4		
Mr Salomon Hayz	1		
	£36.14		

5507 Tisri 19th New York September 22d 1746.

Whereas it is agreed by the Yahidim of this Congregation that certain good and wholesome Laws shall be made by Mr Abraham Rodrigues Rivera, Parnass, Mr Isaac Seixas & Mr Naphtaly Hart Myers Adjuntos with the assistance of Mr Mordecaye Gomes & Mr Jacob Franks, and when so made and approved of by the Congregation to be in force. As said Laws will take some time to finish, and finding it necessary for the peace of our said Congregation that something must immediately be done, wee the Subscribers of this Instrument in writing in behalf of ourselves and all the Congregation agree and resolve, that if any person or persons shall any ways disturb the devotion and quiet of our holy worship in any manner of way whatever in our Synagogue, the Sd Parnass and adjuntos or any of them shall order the Samas to acquaint said disturber or disturbers to go out of Sd Synagogue and not to return 'till they pay such fine as shall be judged by the parnass and his assistants not to exceed five Pounds. If he or they shou'd refuse to go by the Parnass or adjuntos message wee all covenant promise and unanimously agree to turn him or them the aggressors out of the Synagogue without respect to persons, and that wee may all submit to this agreement or Law, wee do by these presents Impower the said Parnass and adjuntos to put this in execution as Law against any one of us if wee do not behave well, as well as against all and every person or persons that comes to the Synagogue and misbehaves.

Wee do hereby promise covenant and oblidge ourselves in the Penal Sum of Ten Pounds New York currency to be recover'd from us or any of us, Separately in any court of record or equity, to stand maintain and abide to the preceeding agreement, the said money to be recover'd from any person or persons that misbehaves within the walls of our Sd Synagogue, as well as of any of us by the said parnass Mr Abraham

Rodrigues Rivera and his adjuntos, or any succeeding Parnass and his assistants legally chosen, for the use of our Sd Synagogue. if each of us do not assist all in our power to put this agreement or Law in execution against any disturber of the peace within the precinct of our Sd Synagogue as witness our hands.

Sampson Simson, David Hart, Jacob Rod Rivera, Mordy Gomez, Moses Gomez, Rap Jacobs, Jacob Franks, Hart Myers, Isaac Gomez Junr, Danll Gomez, Jacob Isaacks, Jacob Gomez, Jos Simson, Samll Hart, Saul Abrahams, David Gomez, Abm Myers Cohen, Abm Abrahams, Judh Mears, Benja Gomez, Myer Myers, Isaac Hays, Daniel de Crate, Abraham Hart, Moses Lopez, Isk Diaz, M. Abrahams, Solomon Hart, Mos Bn Franks, *Beniamin bar Jitzchak* * Michl & Judah Hays, Sol Marache, Jacob Hart, Benjamin Levy, Junr, David Hays, David Hays Junr, Moses Delyon, Elkanah Rosetta, Abm Sarzedas. Hayman Levy, Ishak Da Costa, Asher Myers, Moses Marache, Jacob Marache, Joseph Jacobs, David Pereira Mendes, Isaac Lopez.

Wher'as Simcha de Tores at her Deceece did by her will Leave Five Pounds for the use of this Congregation, which money hath been paid by Messrs Daniel & Moses Gomez To Abraham Rodrigues Rivera Parnass for this present year, and did Likewise desier an Escaba might be made for herself on every Roshodes and to be continued every year on the day on which she died.

New York K. K. Seherit Israel the 18 Kislev 5507 [December 1, 1746].

ABRAHM RS DE RIVERA
ISAAC MENDES SEIXAS
NAPHTALY HART MYERS

Kaal Kados Seherit Israel Yiar 6th 5507 [April 16, 1747]. At a junta of the Kaal held this day, it was unanimos resolved By the Jehidim present that from this day forward any member of this Congregation that's above 18 years of age that refuse's to give his atendence att the ajunta of the Kaal when properly sumend thereto shall pay the Sum of Twenty

Shillings Currency of New york for every time he omits coming. Except in case of sickness or sufficient cause be givn to the contrary to the satisfaction of the mejority of the Jehidim then present

Kaal Kados Seherit Israel Yiar 6th 5507 [April 16, 1747]. Att a junto of the Kaal held this day its agreed by the Mejorety of the Jehidim here present that for the better soporting this Congregation a certain sum be raised by a Tax for eighteen months from the first of Nisan last past for the servis of the said Congregation, to be paid by every person that congregates with us, Leving either in town or countery that is capeable of paying the same, which tax every one shall be oblige to pay by quarterly payments to the Parnass for the time being and on his refuseing to pay the same for four successive quarters his name shall be Rased out of the Book of offerings and the person so refuseing shall not be call'd to Sepher, have any misvoth nor be Loock't upon as a Member of this Congregation

Said tax when duly paid as aforesaid shall be in full for all offerings whatsoever, provided said offerings com too no more annually then what each person is Taxt with. But in case any person offers annualy more then his Tax, he shall then pay the overplus at the end of the year to the parnass for the time being and likewise he shall be oblige to pay what ever he offers for the officers and the Nedaboth

Each person's Name to be Enter'd in a Book with the Sum he's Taxed with against his name, that the same may at all times appear clear.

Each person so paying his respective Tax shall be intiteled to a Siat in the Sinagog on his aplecation for it which the Parnass or his ajuntos for the time being shall be oblige to provide for him, his name shall be enter'd in the book of Jehidim and he shall Injoy all the rights of a Jehid and be capeable of serving for Parnass or ajunto—while he behaves with

decency quiatly and peasefuly and Duly pays what he's taxt with. But on his at any time Refuseing to pay his Tax for four quarters successively being call'd upon and admonishd, so to do either by word or Letter from the Parnass for the time being shall then loose the benifet of being any more a Yahid as aforesaid and Salom all Israell

A List of such persons as have been taxt according to the aforesaid Resolution with the sums thay are to pay for one year Vizt

Abraham Rs Rivera	£ 7	Jacob Hart	£ 7
Abm Lyon	2. 6.8	Jacob R Rivera	5.16.8
Abm Hart	5.16.8	Jacob Gomez	2. 6.8
Aaron Louzada	11.13.4	Jacob Isaacks	3.10
Asher Bar Reuben	3.10	Ralph Jacobs	3.10
Abm Abrahams	3.10	Joseph Simons	3.10
Benja Levy Senr.	2. 6.8	Mordy Gomez	14
Benjn Levy Junr	3.10	Moses Levy	4.13.4
Isaac Hayz	2. 6.8	Moses Louzada	4.13.4
Isaac Pinto	4.13.4	Moses Lopez	4.13.4
Daniel Gomez	11.13.4	Myer Myers	2. 6.8
David Gomez	9. 6.8	Moses of Dl Gomez	4.13.4
David Hayz	1	Moses Ben Franks	2. 6.8
David Franks	5.16.8	Nathn Levy	11.13.4
Danl De Castro	4.13.4	Naphy H Myers	9. 6.8
David Hart	3.10	Samuel Levy	4.13.4
Isachar Polock Junr	2. 6.8	Samuel Hart	5.16.8
Isaac N Henriqz	2. 6.8	Naphy Hart	4.13.4
Joseph Simson	7	Salomon Hayz	4.13.4
Judah Hayz	9. 6.8	Simson Simson	3.10
Isaac R Rivera	2. 6.8	Joseph Salomans	2. 6.8
Isaac Polock	2. 6.8	Moses Hayman	2. 6.8
Philp Isaac's	4.13.4	Jacob Pinto	2. 6.8
Isaac Sexias	9. 6.8	Salomon Pinto	2. 6.8
Jacob Franks	14	Sampson Levy	3.10
Isaac Gomez	3.10	Jacob De Castro	2. 6.8
			£268. 6.8

The foregoing is what is agreed by the Majority of the Yahidim of this K. K.

Kaal Kados Seherit Israel Yiar 5th 5507 [April 15, 1747] Agreed that Mr David Mendez Machado shall attend at the Hebra to Teach Children the Hebrew, from Nine to Twelve Each morning and from Two till five Thursday afternoon, to receive Eight Shillings pr quarter from Each child that comes to said School and one Load wood Yearly from Each child Also, that the parnass or one of the adjuntos shall visit the said School weekly. Also that said Mr Machado shall Teach such children Gratis that Cant afford Payment.

5507 5507

In the blessed Name of the almighty and Etternel God Amen

Dr. The Holy & Righteous Remnent of Israel.	
To Cash paid Mr Jacob Franks for Ballance Due to him from the Senagogue	£ 20. 3.9½
To Cash paid for wax & oyl	17.17
To Ditto paid for Sundry Expences for the use of the Senagogue	15.14.4
To Cash giveing to the poor & Sundry charges for their use	50. 0.9
To ditto for Mr Pavias Pasage and Provisions	10. 2.4½
To Cash for wood to the offecers & Poor	32
To Cash lent Joshua Frois on his note	5.12
To Cash paid for Masott to the offecers & poor	2.11
To Ditto paid Mr David Machado for his Salery	50
To Ditto paid Mr. Abm. Pinto for his Ditto	25
To Ditto paid Mr. Asher Campanal for his Ditto	18
To Ditto paid Mrs Myers wedw: of the late Sochet	30
	£277. 1.3
Ballance Due to the Senagogue which I shall Deliver to the Parnass to be elected	31. 2.1
	£308. 3.4

Errors Exceptd New york 29th Ellul 5507 [September 4, 1747]
ABM RODS RIVERA

Memorandum The Sedaka is Indebted to Mr Mordocay Gomez for the use of the Senagogue after haveing paid his Tax £2.13.6½ Memt The above Sum of £2.13.6½ was made a free offering in the Synagoge by Mr M Gomezs order.

pr Contra	5507	Credr.
By Cash Recd of Mr Franks for Mr Daniel Gomez's fine	£ 3	
By Ditto Received of the Freewill Subscription made in the Hebra	40.15	
By Cash Recd of the four Nedaboths	4. 9. 6	
By Ditto Recd: of Messrs Daniel & Moses Gomez for a Legacy left by Mrs Tores	5	
By Cash Recd of Mr Michll Judah for his note	5	
By Ditto Recd of the outstanding Debts Dd by Mr Franks	8.17. 3	
By Ditto Recd for the offerings & tax of this year	241. 1. 7	
		£308. 3. 4

A List of outstanding Debts

	Abm Myers Cohen		£3.16	Brought over	£60.10.10
1 JS	Abm Abrahams	pd	0.17. 6	Abraham Hart	2.18. 4
	Benja Pereyra		0. 6. 9	Uriah Wagg	0.19. 6
1 J Simson	Isaac Hayz	pd	1. 3. 4	David Abrahams	1. 0. 3
	Moses Abrahams		0.18. 3	Naphy Bn: Franks	1. 0. 3
	Benja Rods Gabriel		1. 0. 9	Samuel Levy	2. 6. 8
	Judah Mears		7.17. 0	Moses Ramos	0.18. 3
R paid	Jacob Isaacks	pd	3. 8. 9	Isaac Pinto	2. 6. 8
	Wedw of Jacob Levy		0. 3. 9	Isaac Nunes Henriqz	5.19.10
	Raphl Jacobs		1.15	Philp Isaac	3. 8. 8
	Saul Abrahams		1.19. 6	Moses Levy	4.19.11
	Isaac Polock		6. 1. 7	Moses Hayman	1. 3. 4
1 J S 19/19	Salomon Hayz		3. 4. 7	Salomon Pinto	1. 3. 4
	Naphy Hart		2. 6. 8	Sampson Levy	1.15
	Elias Lopez		3. 5. 6	Jacob De Castro pd J S 10/6	1.13.10
	Alexanr Br Mordy		0. 8. 6	Isaac Levy	0. 1. 9
	Aron Louzada		5.17. 8	Abm & Danl Mz d Crasto	2. 0. 0
	Asher Etting		1.17	Michael Israel	3.12.
	Daniel De Castro		2. 6. 8	Salomon Boon	1.13. 6
	Moses Louzada		3. 7. 5	Israel Abrahams	3. 9. 6
	Michael Judah		0. 5. 3	Nathn Nathans	0. 5. 6
1 J S	Moses Bn: Franks	pd	1. 8. 1		
1 J. S.	Nathn Br Moses	pd	0. 4. 3		
1 J S L3	Abm De Lyon		5. 9. 4		
	Daniel aCohen		1. 1. 9		
			£60.10.10		£103. 6.11

Memr That on the 5th Hesvan 5508 [October 9, 1747] The Parnas adjuntos & yahidim of this Congregation being assembled, do consent and have agreed to the following articles.—

1st To add Twenty Pounds pr annum to the Hazan D M Machado his salary—

2d Whereas Judith Widow of Solomon Myers was formerly paid Thirty Pounds, that said Judith Myers be now paid no more than Twenty pounds pr annum, with her wood as formerly, and the remaining ten pounds to be pd to the Hazan in part of the before-mention'd £20

3d That no Casheer Beef be Shipt or sent away from this place, or by any person or persons belonging to this Congregation, without first applying to the Hazan or person properly appointed for a Certificate for said Beef, and pay him for said Certificate at the rate of Six Shillings for twenty half barrels, in proportion for more or less. The money arising by said Certificates to be received by the person appointed towards raising the beforementioned Twenty Pounds, of which said person is to render a particular account to the Parnas when demanded—

4th There appears to have been Five pounds due to Abm Pinto from the late Parnas, the Congregation present consent that the same be paid for the year passed only, it being due to him according to a former article in this Book

5th That at any future Meeting or consultation of this Congregation, any person or persons presuming to make a disturbance or speak otherwise then in their proper turn or place unless thereunto required by the Parnas, the said person or persons so offending shall forfeit and pay to the Parnas the Sum of Twenty Shillings for the use of the Congregation.

6th With the consent of all the Yahidim present Judah Hays for sufficient reasons and according to his request is excused assisting or being present at any future meeting or consultation of this Congregation

JOS. SIMSON
Parnas

New york 17th Veadar 5508 [March 17, 1748]. The Congregation being duly assembled, have with mutual accord, Nominated, elected and agreed with Mr Benjamin Pereyra to act and exercise the Function of hazan or reader to this Congregation—for which he is to be paid Fifty Pounds pr annum, besides the benefit arising on certificates for exporting Casheer Beef, with all the perquisites and under the same restrictions as the late hazan officiated

Also the Majority according to Custom have resolved on the following articles.—

1st to pay our present Hasan Pereyra's Expences from Virginia, amounting to £9.12. 5

2d to pay Mrs Machado relict of our late Hasan, Twenty five pounds pr annum

3d to augment the Samas Asher Campinal's Salary to Twenty five pounds pr annum and six Cord of wood.

Newyork 18th Elul 5508 [September 11, 1748] The Congregation being duly assembled, have resolved that whoever shall be elected Parnas and refuse to serve shall be fined Ten Pounds, and the Hatanim so refusing one half of sd sum each. Also that hereafter any single man not less than about Thirty years of age may be elected Parnas of this Congregation and is hereby qualified for ye same notwithstanding there be a former article in this Book to the Contrarye

Shalom al Israel

5508

In the Blessed Name of the Almighty and Eternal God Amen

Dr The Holy Sidaka	
To Cash paid for wood to the Officers & Poor	£ 36.15
To Ditto, for dispatch of Abm De Mattos & Family to Barbados pr accot	44.10. 4
To Ditto paid Siporah Machado pr subscription	18. 7
To Ditto paid Abraham Pinto due from the late Parnas	5
To Ditto paid Benja Pereyra, for his expenses	9.12. 5

To Masoth for the Officers & poor		£ 4. 5. 8
To Wax & oyl pr accot		20.12.10
To Charges for the service of the Synagogue pr Do		19. 4. 7
To the Poor and for their use pr do		76. 8. 7
To Sipo Machado first quarter	£12.10	
To Do & Benja Pereyra Second do	12.10	25
To Benjamin Pereyra, Hazan half years Salary		25
To Abraham Pinto, Sochet		25
To Asher Campinal, Samas Salary augmented		22.10
To Judith Myers		20
To Siporah Machado half year's Salary		12.10
		£364.16. 5

	Cr
By Cash, recd from Abm Rods Rivera late Parnas	£ 31. 2. 1
Do pr Subscription for Abm De Mattos & family	24. 4
Do pr do for late Hazan's funeral charges and cloathing for his widow and Children	18. 7
Cash recd from Daniel Gomez for his fine	.10
Do recd from Jacob Rods Rivera for Joshua Frois's note	5.12
Do recd for the four Nedaboth	4. 4. 9
Do recd of outstanding Debts render'd by the late Parnas	11.12. 2
Ditto recd for General Tax & offerings this year besides a List of outstanding Debts on the following side amtg to £200.16	232.17.11
	328.14.11
Ballance due to me	36. 1. 6
	£364.16. 5

New York Elul 29th 5508 [September 22, 1748]. Errors Excepted

JOS. SIMSON.

[A list of outstanding debts 5508 [1748] is omitted. New names mentioned therein are as follows: Aaron Isaacs, Matthias Bush, Benja Marache, Sampson Lazarus, Joseph Abrahams, Joshua Deaboab, Hiam Bon, and Jacob Durasse.]

K K Seerith Israel the 30 Tisry 5509 [October 22, 1748]

As there has frequent disturbances happened on the Festival of Ros-asanah occasioned by the Parnas then Elected his refusing to serve, to prevent such disorders for the future We the subscribers do of our own free will & accord, offer, agree and oblige ourselves in the strictest manner to accept of and officiate in said post of Parnas under the following regulations.

1st That wee will each of us regularly and without dispute accept the Parnaship to officiate as Parnas in our proper place & turn, that is the first Subscriber to be parnas first, (after this year) the second subscriber to succeed the first, and so on, the Hattanim to be elected as usual, and in case any of the Subscribing members should be absent or deem'd unable to serve in their turn by the Majority of Sd Members, then the next person subscribed shall be obliged to officiate in said post of Parnas if required.

2d The Parnas with the advice of the Subscribing members & his Adjuntos (notwithstanding) the first article shall have liberty to elect any worthy person to the Parnaship although he be not a present subscriber and upon his accepting sd post and signing these articles he shall commence a select member with liberty to vote & act accordingly in conjunction with the other members, but in case he should refuse to serve in said post, he shall then be fined £10. and untill he pays sd fine shall not be esteem'd worthy of any post or Benefit in this Congregation & the Subscribing members whose turn it then is shall without delay enter upon and officiate in said post or Parnaship according to the first article

3d Upon any occasion or necessity for calling an adjunta with the consent of all the Congregation present, wee the Subscribers are and do oblige ourselves to meet with the Parnas and his adjuntos and consult and act in the best manner wee can for the ease and benefit of the whole without calling the Congregation together unless it be for the Electing of some

officer such as Hazan, Sochet, or Samas or any emergency sd persons selected shall see cause to summon the Congregation together as customary to wch: they shall all give due attendance as usuall on penalty of 20/ according to a former article in this Book

Judah Hays, David Hays (Discharg'd by Consent), Isaac M. Seixas for myself (Dischargd by Consent), Mordy Gomez (deceased), Jacob Franks, Danll Gomez, Jos Simson, Jacob Rods Rivera, David Gomez (Dischargd by Consent), Isaac Gomez, Benj Gomez.

Signed alul the tenth anno mundi 5516 [September 5, 1756] in the Year of my Parnaship pr NAPY H MYERS
HAYMAN LEVY.

[A list of outstanding debts 5509 [1749] is omitted. New names mentioned therein are as follows: Alexander Marks, Isaac Espinosa, Judah Levy Junr, Doc^r. Nathan Levy, Isaac Gonsales, Isaac Solomon, and Simon Franks.]

In the Blessed Name of the Almighty and Eternal God Amen

5509 The Holy Sedaka	Credr
By Cash recd for the Four Nedaboths	£ 6 3
By Ditto pr Subscription for the dispatch of the Wedu Serra & Famly to Barbados as pr acct	13.15. 5
By Ditto pr Ditto for dispatching David Abms. & Famly: and Rachel Colly to Curacao pr do	16. 8
By Ditto recd of outstandg debts renderd by Last parnass	47.13.10
By Ditto for the Generall offerings this year	260. 0. 0
	£343.17. 6
Besides a List of outstanding debts on the foregoing Leaf amountg: to £100.11.4	
Ballance due to me from the Senagogue	42. 3. 8
	£386. 1. 2

Sometime in the Month of Sivan of this present Year 5510, In a meeting of the whole Congregation appeard Samuel

Pinto in behalf of his father & declard there that his said Father Mr Abraham Pinto declind of acting any longer in the Capacity of a Bodeck.

Whereupon Haym Bar Meir desird he might in the Room of Mr Pinto take the Charge of said Post of Sochet & Bodeck, wch in the same Meeting was resolved, that the said Haim Myers should officiate said office for the sum of £10 pr annum & the Tongues only, to commence from the aforesaid month, the Congregation to find him the Leads & pay the Ferriage.

Also being Resolvd at the same time that the Tsedakah shall pay unto Jacob Hays for the support of his family £25 pr annum being the Remmening of what the former Sochet did receive.

pr JUDAH HAYS parnas
DAVID HART adjunto

A £25 was the whole salary pr Ann: therefore the above was a mistake of the clerk. } This is written in another handwriting in the original JJL

[A list of outstanding debts drawn up by Judah Hays is omitted. New names mentioned therein are as follows: Moses Hyman, Hanah Louzada, Lyon Nathans, Aaron Cardoza, Elkela Myers and Isaac Flores.]

On the 4th of Tisri 5511 [October 4, 1750]. At the ajunta of the Elders of this Congregation. Appeared Mr David Gomez Ellected Parnas for this present year who declined serving and accordingly paid his fine of Ten Pounds—Whereupon Mr David Hays accepted of the same office as being his Turn according to the Law made the 30th of Tisry 5509
No. 1 [October 22, 1748] and it is unanimously agreed that for the future the Parnas & his adjuntos for the time being shall not by any means whatsoever lay out or pay to anybody any more then the Sum of One Hundred Seventy Pounds Ten Shills in the manner following Vizt

To the Hazan for the time being	£ 50
to Ditto for wood	10
To the Samas for the time being	25
to Ditto for wood	7.10
To Haim Myers, Sohet £10 And to Mr Jab. Hays as pr agreemt: between the above Two £25. makes	35
To Supply the Sinagogue with Wax & Oyl	23
To other Incident charges, Leads, for the Sinagogues' use included	20
	£170.10

It is likewise unanimously agreed that in case any Ready Cash should happen to be in the Parnas's hands at the end of the year, that the said Cash shall the day after Ros-asanah be Delivered by him to the Elders of this Congregation, who shall order as it shall to them seem fitting. And in case the Parnas for the time being lays out any more than the sum above mentioned of One Hundred Seventy Pounds Ten Shils without the concent & approbation of the Majority of the Elders of this Congregation it shall not be allowd him. Any Law to the Contrary Notwithstanding

New York K K Seerith Israel the 5th Tisry 5511
[October 5, 1750]

At a meeting of the whole Congregation, agreed. In order to raise the Money difficient in the last years acct. To appoint four proper Persons to rate the seats for the year & appoint each person a proper place for weh seat he shall now pay to the present parnas the sum annexd to his seat. The seats to be rated at no more than £3. and no less than 15 Shillgs, with Liberty to the said Four persons to make new seats & place & regulate them & others as they shall think proper weh cost the Parnas shall pay. The following are the Four Gentn. appointed by the Majority of the Congregation Mr Mordy: Gomez Mr Jacob Franks Mr Saml Hart & Mr Sampson Simson. It was also agreed that in case the money arris-

ing from said seats should not be sufficient to pay the Ballce: due to Late Parnas, that then the said Four Gentn: shall have it in their power to raise the Price of the seats accordingly

[The numbers of the seats are omitted in the following list.]

Mr Abm Rivera	£1.16.6	Mr Mordy Gomez	£4. 0.0
Isaac Gomez	4	Jacob Franks	4
Benja Gomez	4	David Hays	15
Judah Hays	2. 9	Joseph Simson	2. 9
Aaron Louzada	4	David Franks	2. 9
Benja Levy Sigr	15	Raphael Jacobs	2. 9
Solomon Hays	1.16.6	Sampson Simson	1.16.6
Abm Pinto	15	Myer Myers	1. 6
Abm Sarzedas £4	2.10	Isaac Pinto	1. 6
Isc Gomez Junr:	2. 9	Elias Solomons	15
Isaac Seixas	2. 9	Abm Abrms	1. 6
Danl Gomez	4	Jacob Abrms	15
Nathan Levy } David Gomez }	4	Israel Jacobs	15
		Benja Marache	15
Judah Mears	15	Alexr Marks	15
Jacob Hart	2. 9	Joseph Myers	
Isaac Rivera	15	David Nabaro	15
Joseph Abrahams	1. 6	Simon franks	15
Joseph Jacobs	1. 6	Saml Pinto	15
Jacob de Crasto	15	Jacob Hays	
Isaac de Costa	15	Isaac Nabaro	15
Haim Myers	15	Isaac Marks	1. 6
		Isaac Hays	1. 6
	£43.16.0		£31. 3.6
		From the other side	43.16
		Carried on	74.19.6

Brought Forward		£ 74.19.6
Mr Naphly Hart Myers	at £ 4	3
Jacob Rods Rivera		1.16.6
Moses Gomez		2. 9
Hayman Levy		1.16.6
Daniel de Crasto		1.16.6

Lyon Nathans	£ 1. 6
Isachar Pollock	1.16.6
Samuel Hart	2. 9
Naphtaly Hart	2. 9
Jacob Isaacs	1.16.6
David Hart	1. 6
Isaac Isaacs	15
Elkanah Rosetta	15
Levy Marks	15
Moses Isaacs	15
Abm Rosetta	15
	£100.16.0
Of wch Sum Outstanding	6.16
	£ 94

From No. 35 to 40 for strangers
from 41 to 51 with 2 Banches adjoining for children
& 3 Seats vacant No 11. 89 & 90 Rated at no less than 40/ each

New York K. K Seerith Israel 18th Nissan 5511
[April 13, 1751],

At a Meeting of the Parnas, adjunto and the Elders of this K. K. it was unanimously agreed to continue Haim Myers Sohet & Bodeck of the Congregation for the year insuing with the annual allowance of Thirty five Pounds Current money of N York, out of wch said Myers promises and agrees to pay to Mr Jacob Hays Ten Pounds towards the support of his family, the Congregation to find him seals, & he behaving in every respect according to his former agreement; & nobody else to kill for the use of this Congregation without his leave & permission &ca.

No 2 It is also agreed that the Parnas for the time being shall be obligd: to render an exact & particular accot: of his disbursmts for the use of the Congregation, to the Elders every six months or oftner if thereunto required By the Majority of the Elders

No 3 It is also agreed that all those that leaves a Legacy to the Sinagogue of no less than Five Pounds shall have a particular Escava said for him or her within their Twelve months, on Kipur Night & after the 12/m they shall all be included in one Escava on the night aforesaid in every year.

K. K Seherit Israel 12 Tamuz 5511 [July 5, 1751]

The adjuntos of this K: K having mett with the congrigation by a summonds of Mr David Hays now parnaz prezidente. We have and doe hereby impower and authorize Danll Gomez & Mr Isaac Mendez Sexas to agree in the best manner they can with Wm Sanders Masson to make an adetion to our Buring place, a wall of fifty feett longor, of nine feett high from the foundation, tow feet thick, to down with the old frunt & houes to buield a new frunt to repair the old walls and completley finish the same for the use of this congrigation, and to enter into bond for the payment of One hundred and ten pounds for doing the same, said Masson finding everything to compleat the same, which sum is since by them agreed for and will be paid out of the whole Bodey of the Congriation, and that this may always apear we sign the same The day & year above written

New York K K Sheerith Israel the 24 Elul 5511
[September 14, 1751]

At a meeting of the adjunto & Elders of this K. K. It is unan-
No. 4 imously agreed that for the future there shall be on the First day of Ros-a-sanah an Elction of two Parnasim to officiate in this Congregation; one to officiate from Ros-asanah to Pesah & the other from Pesah to Ros-asanah according to the custom of the Congregation & whosoever shall be elected & refuses to serve shall be liable to a Fine of £10. for the use of the Congregation.

No. 5 Whereas severall persons have publickly declard: that they would accept not of Hatan Torah & Hatan Beresith, if obliged to sit in the Banca a whole twelve month after their

election. It is therefore resolvd by the Elders aforesaid that for the future the Hatan Torah & Hatan Beresith shall not sit in the Banca. But in everything conform themselves to Rules observd in all other Congregations & on refusing to serve on such terms shall be subject to a penalty of £5, each for the use of the Congregation.

And it is further agreed that in case that any of them Refuses to serve & no person to the satisfaction of the Elders offers to serve, then the Parnasim shall be obliged to stand & officiate as Hatan Tora & Hatan Beresith; that is to say, the first Parnas to serve in the room of Hatan Tora & the Second Parnas in the room of the Hatan Beresith. In well case, the Parnas that officiates as Hatan Torah shall not offer on that day more than 30 & the Second Parnas that officiates as Hatan Beresith 20 & the Parnasim that refuses to serve shall pay the sum of £3, each for the use aforesaid.

Any Law to the Contrary notwithstanding.

Salem aal Israel.

K.K. Sherith Israel the 26th day Nissan 5512

[April 10, 1752]

No 6 At a Meeting of the Elders of this Congregation, it was unanimously agreed that for the future every Parnas for the time being shall deliver his accots in a Book provided for that purpose. Entering on one side thereof the articles of his Expense & on the other side every Sum of money by him received and from whom[1]—

No 7 (2 That every Person that Congregates with us shall do the Minyoths & goe to the Sepher whenever he is order'd so to do by the Parnas & any Person that refuses to do either of them shall be subject to a fine of Twenty Shills for the use of this Congregation for every such offence.

No 8 (3 In order to discountenance all manner of discord & Division

[1] The book here referred to is now in the possession of the Congregation Shearith Israel, and extends from this period to 1798. It is numbered No. 26.

amongst the Members of this K. K. the Elders aforesd have unanimously agreed that on the demise of any person, that in his life time absented himself from the Sinagogue, or was no ways a benefactor to the Congregation, His Corps or the Corps of his wife or Children under thirteen years of age shall not be laid & Burried within the walls of our Burrying Ground without leave and Licence first had and obtain'd from the Elders for the time being, for wch purpose (whenever such case happens) the first Parnas, in his absence the second Parnas, and in their absence the first Elder of this K K shall Imediatly summons such of the Elders as are in town who shall meet together & resolve by Majority of Voices, whether such Corps shall be Burried within or without the walls and upon what terms & conditions, to wch Resolution and Order the Hazan and Samas for the time being shall pay due Regard & Obedience & the rest of the Congregation are hereby Strictly charged & Request'd to aid & assist the Elders & officers in the due Execution thereof. And if any of the Elders (if in town when summon'd) shall refuse or fail to appear & no sufficient excuse is given to the satisfaction of all the rest present said Elder shall be subject to such a fine as the rest shall think proper to lay on him, wch fine he shall pay before he can again take his place as Elder of this Congregation. In this or any other case where any affair is carried by Votes & it happens that the voices are equal the Parnas Prezedente for the time being shall have the Casting Vote.

No. 9 (4 As the farriages of our Sohet & supplying him with Leads to seal the meat is at present a very Expensive article, in order to make it as easy it as easy as Possible to the Publick, it is unanimously agreed that from & after the first day of Tamuz (June 13) next Insuing all beef that shall be made in this town & exported beyond the Sea, shall be branded with the Brand (*K. Sh. I.* / *Casher*) * the Branding Iron to be kept for that purpose by the Hazan for the time being, who is to see, or order the same to be done, In a regular method, & every Cask of Beef

so made & branded as aforesaid, either small or large shall pay threepence Currt: money of New York; provided said beef be made & exported by any person or persons, Living and residing in this Colony. But if the said Beef be made & exported by any person not living & residing in this Colony shall pay Six pence Like mony for the same, for the use aforesaid; & all beef that shall be made & exported without being first branded & the said duty of three pence and six pence being first paid to the Parnas for the time being, shall be deem'd and Lookt upon as treffo Beef.[1]

Enterd by order of the Elders of this K K.

No 10 K K Sheerith Israel Tamuz 1st 5512 [June 13, 1752]

At a Meeting of the Parnasim & Elders of this K K it was unanimously agreed, That whenever it may happen that neither of the two Parnasim are prezent in the Sinagogue, that then, and in such case the oldest of the Elders of this K K then present, shall accept the Pointer & be obliged to act & officiate as Parnas for that time; & none of the Elders being present, then the Hatan Torah & in his absence the Hatan Bereshit & in the absence of both, the oldest Yahid present in the Sinagogue shall act & officiate as Parnas Presidente for that time & whoever refuses to act as aforesaid to forfeit twenty Shills. any order Custom or usage to the Contrary notwithstanding

K K Sheerith Israel Elul 18 5512 [August 28, 1752]

At a meeting of the Parnasim & Elders of this Congregation the following Gentn: were unanimously Elected Parnasim & Hatanim for the year insuing vizt:

MR JACOB FRANKS	first Parnas
MR BENJA GOMEZ	Secd Parnas
MR NATHAN ALEXANDER	H. Torah
MR ISAAC PA: MENDS	H. Bereshith

K K Sheerith Israel 5 Tisry 5513 [September 13, 1752]

Complaint being made to the Parnasim & Elders of this K K that the Congregation is often left without Beef & fatt for

[1] [At the side] Strangers to pay 6d.

JACOB FRANKS.

the use of their families occasion'd by the great Exportation thereof & therefore in order to remedy the same for the future & that the Kaal may be fully supply'd it is agreed by the Parnasim & Elders aforesaid, that whoever takes any beef or fatt on any fryday or Hereb Yomtob for Exportation or Sale shall be subject to a fine of Forty Shillgs for every such offence. Neither shall any beef or fatt be taken on a Thursday Ev'ning that is intended for frydays Market & if they persume so to do small be liable to pay the aforesd fine of 40/ and shall not be allow'd a Certificate for the sd beef bot on the aforesd days, and that no person or person may plead Ignorance for the time being, it is agreed that this shall be read and publish'd on Saturday next.
By order of the Elders aforesd

K.K Sherit Israell 9th Yiar 5513 [May 14, 1753]

At a Generall Meeting of the whole Congregation Elias Solomons was duly Ellected in the room of Asher Campanel Desd: to serve the Kaal as Samaz under the following ristrictions vizt

First to keep the Sinagogue clean, see that the Tamid is allways light & attend duly there, allso at Berritts & Funeralls

2d to make the Candles for the use of the Sinagogue.

3d to call at the Yehidims houses on fryday afternoons & Ereb Yomtobs

4th to keep the Buring ground clean and obey the parnazes orders in Everything that relates to the Sinagogue affairs and act in the office of Samaz in every shape whatsoever.

And in Consideration of the above service he is to be paid at the rate of Twenty Pounds Current money pr annum with his Massott, but no wood to be given him

At the same meeting it was unanimously agreed to allow Rachel Campanel the sum of Twenty Pounds Currt money

pr annum in consideration of her age & infermities, any law to the Contrary notwithstanding.
Ve Salom

BENJA GOMEZ
JACOB FRANKS.

K: K: Sheerith Israel Elull 25th 5513
[September 24, 1753]

At a meeting of the Parnasim & Elders of this Congregation the following Gentm were unanimously Elected Parnasim & Hatanim for the year ensuing vizt.

MR DANIEL GOMEZ	first Parnaz
MR SAML HART	Second Do
MR MYER MYER	Hathan Torah
MR GABL: PINEDO	Hathan Beresith

K K Sheerith Israel Elul 5514
[August-September 1754]

At a meeting of the Parnasim & Elders of this Congregation the following Gentn were unanimously Elected Parnasim and Hatanim for the year Insuing vizt

MR JOSEPH SIMSON	First Parnas.
MR ISAAC GOMEZ Junr	Secd Parnas.
MR ASHER MYERS	Hatan Torah
MR DAVD PERA: MENDS:	H Beresith

DANLL GOMEZ

At a meeting of the Parnasim & Elders of this Congregation the following Gentn were unanimously Elected Parnasim and Hatanim for the year Insuing vizt

MR NAPHLL HART MYERS	First Parnas
MR MOSES GOMEZ	Secd Parnas
MR HAYMAN LEVY	Hatan Torah
MR ISAAC ISAACS	Hatan Beresith

No date in the original J J L

At a meeting of the Parnasseem & the Elders of this Congregation it was resolved that the widow Hayse shall only be

allowed Six Shillings pr week in case there is any surplus after the officers are paid

New York 4th of Tisri in the year 5516
[September 9, 1755]

K K Seerith Israel Tizri 13 5516 [September 18, 1755]

at a meeting of the Parnasseem & Elders of this Congregation it was resolved that the widow Abrams and her family shall be shipt off & her passage paid and provisions found for the voyage and also to be supported here till Capt Miller carries her away so that the whole expence must not exceed Fifty pound.

At the same time it was resolved by the Elders & the Parnassim unanimously that S. H. for the disturbance he raised in and about the Synagogue shall be fined the sum of Twenty Shilling.

K K Serith Israel Haswan 5 a:m:5516
[October 10, 1755]

At a meeting of the Parnasim & the following Elders Mr Jacob Franks Mr Danl Gomez, Joseph Simson, Judah Hays, Isaac Seixas, Isaac Gomez & Benja Gomez. It was Resolv'd unanimously that S . . . . H . . . . for the frequent disturbances he has occasioned in the Sinagogue & the scandalous things he has reported of us about the city, that for his sd: offences he be no more look'd upon or deemed a member of our Holy Congregation, and that it is the request of the above sd elders & Parnasim, that no member communicate or converse with the above sd S . . . . H . . . . for whosoever acts to the contrary will be deem'd as the above sd H . . . . Therefore the publication of this is orderd to be made on the Sabath following. & then every three months 'till such time he has given proper satisfaction to the Congregation

It was also Resolv'd that the charge that shall attend the deffending the Suit commenced at the Suit of the King by the above sd: S. H. be born by the Congregation

K K Sheerith Israel the 3 Tebet 5516
[December 7, 1755]

At a Meeting of the Parnasim and Elders of the Congregation it was Resolv'd, that Twenty Pounds pr annum be added to the Salary of the Hazan on Condition that he opens a School at his own house every day in the week (Fryday afternoon Holy Days and Fast days Excepted) & teaches such poor children Gratis that shall have an order from the Parnas Presidente, the Hebrew, Spanish, English, writting & Arithmetick. In the Summer from 9 to 12 in the forenoon & from 2 to 5 in the afternoon & in the winter from 10 to 12 in the forenoon and from 2 to 4 in the afternoon & that the children may be strictly kept to their learning, the Parnasim and the Elders according to their Seniority engage to visit sd school monthly to examine the children and judge if the Scholars under the Hazans care advance in their learning; the above additional Salary to commence from last Rosh a Shanah & to continue whilst the Hazan discharges the duty above expressed

At the same time it was also resolvd that forty Shills shall be given in small sums to the poor Shoe-maker and that forty Shills in the like manner be given to Isaac Navarro.

K. K. Sheerith Israel 18 Nissan 5516 [April 18, 1756]

At a meeting of the Parnasim & Elders of this Congregation, Mr Joseph Simson in behalf of the Widw Mrs Hays that she declined taking her allowance from the Tsedakah for the future, with thanks for what already received.

K.K. Sheerith Isrl: 8th Sivan 5516 [June 6, 1756]

At a meeting of Parnasim and Elders of this Congregation

Apply'd the Widw Mrs Hanah Louzada for a Maintainance for her and one son. Resolved. She be allowed support for four weeks only. It appearing that the Hearse wants to be repaired, ordered, the same be done accordingly.

K K Sheerith Israel 9th Tamuz 5516 [July 7, 1756].

At a meeting of the Parnasim and Elders of this Congregation Mr Aaron Louzada also prezent. Resolv'd that Mrs Hanah Louzada should be dispatched to Lancaster & that her son Benja: should be maintain'd here by the Congregation & the sd Mr Aaron Louzada promised Six Pound pr annum towds the support of the sd Benja:

K.K. Sheerith Israel Alul 10 A M 5516
[September 5, 1756]

At the meeting of the Parnasseem and the Elders of this Holy Congregation it was voted unanimously that H. L. be fined the sum of twenty Shilling for the indecent and abusive language he gave the Parnass President in the Synagogue yard

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it was also voted at the same time that the Hazan be excused from keeping school on Sundays in the afternoon on accot: of his ill state of Health agreeble to what he setts forth in his petition

The Majority voted at the same time that Mr Hyam Levy serve the office of Parnass President the ensuing year, and Mr Isaac Isaacs Parnas Residente Mr Hyam Davids Hatan tora and Mr Uriah Hendricks Hatan Beeresith

Tisry ye 3 Anno Mundi 5517 [September 27, 1756]

At a meeting of the Elders of this Congregation it was voted unanimously that Mr Hyam Levy for refusing to serve the Parnaship has subjected himself to the fine of Ten Pound agreeble to a law made in the year 5509 [1748-1749]

Alul 1st anno mundi 5517 [August 17, 1757]

At a meeting of the Elders & all the members of the Congregation it was resolved that the Elders should Draw up a letter requesting the Parnasseem & Mamad of *K.K. Shaare Shamayim* * in London to send us a proper Hazan, Mr Ben-

jamin Pereira the present Hazan having by a written declaration given up the said office, the reasons he assigns being his want of Health that disables him from officiating any longer.

The eve of New Year * 5518 [September 14, 1757]

At a meeting of the Elders and Parnassim this day Mr Heyman Levy paid the fine for refusing serving Parnass Last year, it was at the same time voted by the Elders & Parnasseem that Mr Isaac Gomez Senr: serve as Parnas President for the ensuing year & Mr Samson Simson serve as Parnas Resident Mr Abram Abrams Hatan Torah & Mr Samuel Judah Hatan Beresit

In the Name of the God of Israel *

The Parnasim & Elders having received undouted Testimony That severall of our Bretheren, that reside in the Country have and do dayly violate the principles our holy religion, such as Trading on the Sabath, Eating of forbidden Meats & other Henious Crimes, and as our Holy law injoins us to reprove one Another agreeable to the Commandments in Liviticus *Hocheach tocheeach et 'ameetecha* * thou shalt surely reprove thy Neighbour and not suffer sin upon him, the consideration of this Divine Precept has Induced the Parnasim & Elders to come to the following resolution in order to check the above mentioned growing evil & as our *Hachamim* * observe *En 'onshin ela mazhero* * That is no one is to be Punished unless First admonished, therefore whosoever for the future continues to act contrary to our Holy Law by breacking any of the principles command will not be deem'd a member of our Congregation, have none of the Mitzote of the Sinagoge Confered on him & when Dead will not be buried according to the manner of our brethren. But like Nehemiah who treated those of old that transgressed In the same manner he ordered the gates to be shut against Them, so will the Gates of our Community be shut intirely Against such offenders, but those that repent & obey the pre-

cepts of the Almighty, We beseech the Divine goodness to open to them the Gates of Mercy, & all their Enterprizes be attended with the Blessing of Haven. *Vechol hashomeang yabo elav beracha.**

At the meeting of the Parnasim & Elders of the Congration it was unanimously agreed that the foregoing should be read on the Holly day of Kipoor 5518. which was accordingly don in the Sinagog—and as Mr Benja Pereira our Hazan Declined serving it was agreed by said Parnassim & ajuntos to wright to the Parnassim & Elders of the Portogues Congration of London to send us one to whome wee ordred fifty Pounds Starling Salary pr anum to serve as a Hazan & teach the poor children Hebrew, English & Spanish the Letter being dated ye 4th Elul, in answer to which they wrote us that if any came they expected to have thire Expences and Passage paid by our Congregation which have agreed to do, as pr Coppy of the Letter dated March 13 1758 or 3 Veadar 5518.

ISAAC GOMEZ Pte.

The Almighty directs the Prophet Isaiah to call upon the Sinners of Israel with this Encouragement Capr 44th & Verse 22 *Machiti cha'ab pesha'echa veche'anan chatotecha shubu elai ki gealticha.**

I have blotted out as a thick cloud thy transgressions & as cloud thy sins, return unto me

The Prophet Jeremiah also exhorts, but in much stronger terms Chaptr 3 Ver 22d *Shuba banim shobabim erpa meshubotechem* *

Return ye Backsliding and I will heal thy Backslidings.

Both these Texts prove that sinners are not cast off & that our Good God offers his assistance to erring minds and as the divine Attributes are plac'd before us for our immitation as far as human Nature permitts It is therefore an indispensable duty in the heads of our Community to ivite & cherish our week Bretherine. The above Declaration of the Prophets has

induced the Parnasim and Ealders to reconsider the admonition read last Kippur and flatter themselves their pious intentions has in some measure succeeded, that they may now declare with the Prophet Isaiah Chapr 26 Ver 2d *Pitchu she'arim veyabo goi shomer emunim* *[1]. Open the Gates that the Righteous Nations which keepeth truth may enter.

Therefore whosoever may thinck that they are quallified, but wrongfully debard being called to Sepher or any other Mitzote in Sinagogue, they are requested of themselves or their Friends for them to acquaint the Ruling Parnaz of the same, that none who are worthy may be unjustly neglected or deprived Thereof. The Parnasim like faitful Sheeperds call into the fold the wandring sheep, leaving the ways of men to the Righteous God, not doubting but every member of this Community is convinced the Parnasim & Elders had anything else in view in the last Exhortation but the establishing & supporting our holy religion, in which endeavour they hope every member exerts his best abilities thereby to meritt the blessing of this life & after a fulness of days, injoys the reward of Everlasting happiness.—Amen

At the meeting of the Parnassim & ajuntos on the 3 Veadar [March 22] it was put to the vote and carried by Majierety of voyces that the foregoing should be read in the Sinogoge which was don accordinly the Sabath following being 9 Veadar 5518 [March 28, 1758].

The 29th of *Homer*

At a Meeting of the Elders order'd that the Sochet shall put no less than Three Seals to each quarter of Beef and two Seals to each quarter of Mutton & Veal, that is the forequarters and a letter for each day of the week

Also Resolved That the Frame already order'd be sold, the walls of the Burying place repair'd and when op^y offers the

[1] The word *tsaddik* (righteous) is accidentally omitted from the quotation.

house wherein the Samas now lives be purchased for the Congregation

Also that an answer be wrote to the Haham of Jamaica (his letter) as follows

Reverend Sir

We have recd: your esteem'd favour of 8th ulto as an answer to a letter wrote by us to the Gentlemen of the M Md of your place, wherein you are pleas'd to acquaint us, that our late Hazan informed you, that he had granted Certificates for Beef, he knew not whether kill'd Caser, purgado & Casserado as it ought, which we think very extraordinary as he had the benefit arising from the Certificates, and always recd: the same, & if any scruples had arisen in those respects when he was here, he should not have granted any, but inform'd the Elders thereof which he did not. As to a Somer, every Quarter is seal'd with Led. & the persons who put up Beef take care to see it cut up & properly sent to their Houses, so that they answer the end of having a Somer in the Market. The Bodek we think a proper man for his Business and has his Semaha from the Revd: Mr Nieto. as to puting Leds on every piece of beef, it wou'd be attended with too great charge here, it is generally tied up after being pack'd in the Barrels with a seal of wax at each head, so that not any can be taken out without its being perceivable. we think it right that no Góy should be concern'd and no certificates hereafter be granted to such. We have not yet fix'd on any person to grant certificates; when we do shall advise thereof. We must now take the liberty to assure the Gentlemen of your Kaal, that we have the principles of our Holy Religion truly at Heart and that we shall not knowingly permit any thing in our power to be done Contrary thereto, being what at present offers, we are with all due respect Reverend Sir

Your Very humble Servants

SAMPSON SIMSON Pt
ISAAC GOMEZ Rt.

At a meeting of the Parnassim & Elders on the 23d of Ab 5518 [August 27, 1758] it is agreed.
That liberty be granted to make one offering in the Synagogue for the Hebra not to exceed what may be offered at the same time for the Sedaka during pleasure
That in case the Parnas & assistants of the Hebra require to borrow from the Sidaka it may be lent to them not exceeding Ten Pounds—

That Rachel Etting may have what appears due for her childrens' Schooling this present year paid.

Sirs The Parnassim, Gabay, Adjuntos and the Revd Haham of the K.K. Mikve Israel at Curacao.

New York the 3d of Elul 5518 [September 6, 1758].

Gentlemen

We have recd your esteem'd favour of the 4th Yiar acquainting us that the K K of the Kehila of Jamaica had wrote to your K K complaining of the manner of puting up & Shiping of Beef from this place, the said Gentleman has also wrote to us on that subject and we now annex the coppy of our letter to him as an answer thereto. We shou'd be very much obliged, if you wou'd please to inform us of the person who shipt 40 Cask from hence with only certificate for 10, that we may take proper notice thereof. Give us leave to assure you that we shall with our utmost care & zeal endeavor every thing in our power for the keeping up & promoting of our Holy Religion wch we have truly at heart. Praying the Lord to bless you in company of your good Kehila with all felicity, we are with due respect, for the Elders of this K K Sheerith Israel pr Ourselves the Parnassim

Gentn
Yr afft frds & Servts
SAMPSON SIMSON Pt.
ISAAC GOMEZ

At a meeting of the Parnassim & Elders Elul 22d 5518 [September 25, 1758] Unanimously voted the following officers for the ensuing Year

MR JACOB FRANKS	Parnas Pt.
MR MYER MYERS	Parnas Rt
MR ISAAC ADOLPHUS	Hatan Torah
MR HILYARD JUDAH	Hatan Beresith.

Also voted. That a piece of Plate not exceeding Twenty Pound value be presented to Mr Abm Abrahams for his zealous services to the Synagogue

SAMPSON SIMSON Pt
ISAAC GOMEZ

A List of Subscribers as Yahidim of this Congregation conformable to the articles in this Book of the 19th Tisri 5507, correspo to the 22d Sept 1746. Continued this 13 Adar 5519 [March 12, 1759]

MANUEL JOSEPHSON
SAMUEL JUDAH
HYAM MYERS
EMA ABRAHAMS
DANIEL TORRES
NAPH HART
ISAAC ADOLPHUS
HILLYD: JUDAH
HEYUM DAVID
URIAH HENDRICKS
ISAAC SOLOMONS
SHEMUEL BAR MOSHE * SAML MOSES
ISRAEL JOSEPHS
ABRAHAM GOMEZ
GERSHON LEVY
SAMUEL DE LUCENA
ISAAC DE COSTA
JOSEPH JESSURUN PINTO *
ABM SARZEDAS
JOSHUA LEVY
JOHANAN JACOBS
JACOB DA COSTA
JOSEPH MYERS
SAMSON MEARS
SOLOMON SIMSON
JOS PINTO
M M HAYS

Iyar 2nd 5519 [April 29, 1759]

The post of Samas being vacant. The Yehidim met and elected Judah Israel to serve in that office upon the following conditions.

That he shall give Constant attendance in [illegible] at prayer times, [illegible] the Candles, [illegible] the Sinagogue clean and [illegible] of everything [illegible] belonging.

He shall [illegible] attend [illegible] Parnassim [illegible] to everything that the Parnassim [illegible] Samas.

The Parnassim and Elders [illegible] sd Samas for the services above [illegible] Ten Pound Salary per annum & Seven Pound ten [illegible] also Passover bread and the house wherein he [illegible] rent free with these restrictions that when it shall be proper time to bake *Mats [illegible]* he shall prepare for that purpose any part of sd House the Parnassim shall think most suitable to make them [illegible] Parnassim & Elders he shall take any person to Lodge & Board in sd House, they making sufficient allowance for their board.

MYER MYERS Pte.

[illegible] [1759] At a meeting of the Parnassim and Elders the [illegible] Iyar [May 7], it is agreed to allow the widow of the [illegible] Pounds per annum during Pleasure.

[illegible] [August [illegible]] At a meeting of the whole Congregation [illegible] who is to conform to all [illegible] Restrictions of the former Shohets of this Congregation and is to be paid Twenty five Pounds per Annum Salary.

[illegible] [September 19] At a meeting of the Parnassim & [illegible] Gentlemen were Elected to officiate the ensuing year.

MR BENJAMIN GOMEZ	Parnas Pte
MR HAYMAN LEVY	Parnas Rte
MR ISAAC HAYS	Hatan Torah
MR HIAM MYERS	Hatan Bereshit

At a Meeting of the Parnassim & Elders the 21st Hesvan 5520 [November 11, 1759] it was agreed that a proper bathing place shall be built of stone for the use of the Congregation. Messrs Joseph Simpson Naply Hart Myers, Abm Abrams & Mordy: Moses appointed Managers for the same.

Also that Ten Pound pr annum be added to the Bodeck's Sallary & a few load of wood to be sent for the use of the poor children to School

5520 Tebeth 22d [January 12, 1760] at a meeting of the Elders it was agreed to lend the Sepher Torah belonging to the Kaal formerly at Georgia to the Kaal at Newport agreeable to the request of Mr Jacob Rods Revera Presidente of said Congregation, wch was afterward sent to said Mr Jacob Rods Revera by the Sloop Hanover Capt Stephen Wanton to be returned when demaned.

It was allso agreed that Mrs Louzada should be sent into the Jerseys, dispacht by the Sedaka & that the debts of hers wch Messrs Abm Abms. & Hayman Levy are sued for should allso be paid out of the publick moneys.

12 Sebath 5520. [January 30, 1760] At a meeting of the Parnassim & Elders, S . . . . H . . . . appeared and made proper submission for the Injuries done the Congregation, promised to do so no more, paid Twenty Pounds Fine & gave a bond with Mr David Hays for security to deliver up a certain book in his possession wrote against our Society, in consideration of the same is again admitted to be a member of this Kaal.

Salom hal Israel

The Parnassim & Elders at a meeting ye 10 Tamuz 5520 [June 24, 1760], heard the complaint made by Mr Judah Hays against Mr Judah Mears, in going into the womens Gallary in time of worship last Sabath, & turn'd Miss Josse Hays from the seat, claimed by Miss Mears, and having duly considred the fault comitted by Mr Mears in so doing, have

concluded that said Mr Mears be fined Forty Shillings, in order to prevent for the future any person assuming to themselves the authority of determining the property of seats in the Sinagogue, & to prevent the two young Ladys having any farther dispute about the seat, have allso resolved, that they both return to their former seats, and for the future when any place becomes vacant the Parnassim shall have the disposal of such vacant Seats.

Vesalom.

[Here ends the 1st Volume of Minute books 5489-5520, 1728-1760.]

FROM THE 2ND VOLUME OF MINUTE BOOKS OF THE CONGN: SHEARITH ISRAEL IN NEW YORK.

Tamus 10th 5520. [June 24, 1760]. The Parnassim and Elders, having considered, that the Samas's Salary heretofore was insufficiunt to maintain his Family. Do Resolve to augment the same, by Adding thereto, Ten Pounds per Ann in consideration of which, he is to be particularly carefull in keeping the Bath in good order by cleaning it from time to time & to heat the water when required, and to prevent his being at any Expence for wood, The Parnassim and Elders, add an allowance of Fifty Shillings yearly, for that purpose.

BENJA GOMEZ Prst
HAYMAN LEVY *Hayyim ben Moshe, Segal* *

Abb 4th 5520 [July 17, 1760] At a meeting of the Parnassim and Elders, it was agreed, to procure some method to pacify Mr Judah Hays, in respect to a Seat for his Daughter, Accordingly, some days after, Mr Hayman Levy Parnas Prezidente, acquainted the Elders, that by lengthening the bench on which Mrs Hays sets in Synagogue, there might be a seat found for Miss Hays, to which the Parnassim and Elders consented. The bench was prepared accordingly and Mr Judah Hays acquainted therewith

Menahem 24 5520 [August 6, 1760] Mr Judah Hays, not being satisfied with the Seat provided for his Daughter, The Parnassim Summoned the Elders to meet; Mr Joseph Simson Mr Jacob Franks and Mr Naphtaly Hart Myers, being three of Said Elders, wrote a letter directed to the Parnassim, acquainting them, that they did not choose to meet, as their first resolve was not complied with; Thereupon the whole Congregation was summoned, and met accordingly who

unanimously voted, that the Seats given by the Parnassim were well Given and should Continue

Menahem 28th 5520 [August 10, 1760] By request of the Parnassim, the Yahidim met to consult what should be done, as Mr Judah Hays would not comply with their messuage, desiring him to place his Daughter in the seat appointed for her. They having duly considered the same. Resolved that for the Contempt, in not doing as he was directed by the Parnassim, and still insisting not to Comply with their Order. That he be fined forty Shillings, and untill he pays said fine and causes his Daughter to be seated as they directed That he may not be looked upon as a Member of our Society, but be Excluded from the Rights and Ceremonies of the Synagogue. And as they would not be thought to act with Rigour, Ten Days is allowed him to consider thereon, and if then not Complied with, that the above Resolve shall be in full force, Untill the Concessions be made.

Ellul 26 5520 [September 7, 1760] At a meeting of the Parnassim and Elders, the Underwritten Persons were Elected to Officiate the ensuing Year.

Vizt.	MR DANIEL GOMEZ	Parnas Preste:
	MR SAMUEL HART	Parnas Reste
	MR RAPHAEL JACOBS,	Hatan Torah
	MR MANUEL JOSEPHSON	Hatan Beresheet

Tisri 5521, [September-October, 1760] At a meeting of Parnasim & Elders, was ordered, that the Said Parnasim, should write to Mr Benjamn Perreyra, to procure a Person, qualified to teach the Children of this Congregation the Hebrew Language, and agree to allow such teacher, Forty Pounds pr Annm: Twenty Pounds of which to be taken out of Hazan's Salary, the other Twenty Pounds to be Paid out of the Sedaka

Sebat 20 5521 [January 25, 1761] At a Meeting of the whole Congregation the undermentioned Persons were Elected, Assistants to the Parnasim, in the government of the Kahal.

vizt MR JACOB FRANKS
MR ISAAC GOMEZ
MR MYER MYERS
MR HAYMAN LEVY
MR SAMPSON SIMSON

Ellul 1st 5521 [August 31, 1761] Resolved by the Parnasim & Assistants That the succeeding Parnasim, shall cause the Wall of the burying Place to be white-washed every Spring

Ellul 28 5521 [September 27, 1761] At a Meeting of the Parnasim and Assistants the undermentioned Persons were Elected

MR JOSEPH SIMSON	Parnas Preste:
MR SAMUEL JUDAH	Parnas Reste:
MR MANUEL MYERS	Hatan Torah
MR JOSEPH MYERS	Hatan Beresheet

5522 [1762] On the first Monday in Adar. [March 1,] The Yahidim of this Congregation, being assembled to vote Five assistants to the Parnassim, accordingly—Jacob Franks, Daniel Gomez, Myer Myers, Hayman Levy, and Sampson Simson were duly elected, to that office.

Iyar 2nd 5522 [April 25, 1762] The Parnassim, and Assistants; agreed with Mr Abraham Is. Abrahams to keep a publick school in the Hebra, to teach the Hebrew Language, and translate the same into English, also to teach English Reading Writing & Cyphering.
The Congregation to allow him Twenty Pounds per Annum with liberty of having offerings made him in Synagogue. He is to teach all such Children gratis, that can not afford to pay. all others are to be paid for Quarterly, as he may agree with those who send them to school;
In case the Hazan should be absent or indisposed, Said Abrahams is to perform in that function. and if the fore-

mention'd allowances should happen to fall short of Expectation or his deserts, upon application to the Parnassim and Assistants They are to take it into Consideration.

Sivan 3 5522 [May 25, 1762] At a meeting of the Parnassim and Assistants Mr Abram. Is: Abrahams Declared he could not undertake keeping school for the sum above mention'd. The Majority therefore resolved to allow said Abrahams Forty Pounds per annum out of the Sedaka

Ellul 28 5522 [September 16, 1762] At a meeting of the Parnassim and assistants the undermentioned Persons were Elected. viz—

MR ISAAC GOMEZ	Parnas Preste
MR MANUEL JOSEPHSON	Parnas Reste
MR DAVID JACOBS	Hatan Torah
MR SOLOMON MARACHE	Hatan Bereshith

Tisri 20th 5523 [October 7, 1762] Att a meeting of the Parnazim and Assistants, it was resolved, that the Hazan Joseph Jesurune Pinto should be allow'd Ten Pound for wood

Shebat 30th 5523 [February 13, 1763] At a meeting of the Parnasim and assistants, agreed to allow the Widdow Solomons Five Pounds, towards house rent, to comence the first day of May ensuing

Adar 1st 5523 [February 14, 1763] This beeing the first Monday of the month aforesaid the following Persons, beeing duly elected assistances to the Parnasim, vizt Mr Jacob Franks, Mr Daniel Gomez, Mr Myer Myers, Mr Hayman Levy & Mr Samuel Hart

Ellul 26 5523 [September 4, 1763] At a meeting of the Parnasim & Assistants, the undermentioned Persons were Elected for the ensuing Year vizt

MR JACOB FRANKS,	Parnas Presidte
MR RAPHAEL JACOBS,	Parnas Residte
MR JOSHUA LEVY,	Hatan Torah
MR MOSES JUDAH,	Hatan Bereshith

Tisri 4th 5524 [September 11, 1763] At a meeting of the Parnasim & assistants, Mr Jacob Franks, paid the Sum of Forty Shillings, it beeing a fine for Judah Hays, as pr an resolve on this Book of 28th Menachem 5520 [August 10, 1760].

Tisri 4th 5524 [September 11, 1763] Mr Raphl. Jacobs, having refused to serve as Parnas according to the above Election; Mr Myer Myers is to officiate in his Stead, it beeing his turn, agreeable to the 2d article in the Book of the Laws

5524 Ros Hodes *Heshvan* * [October 8, 1763] At a Meeting of the parnassim & Assistants it was agreed & ordered that the parnass do pay the Sohet, Jochanan Jacobs Seven pounds 10/ for his wood this year only, allso to pay the Rabby Mr Abm I. Abrams for his Wood Seven pounds 10/ & allso order'd to pay the Samaz Levy Israel £2.16/ for the Boarding of a young man for a month some time past

JACOB FRANKS Prte
MYER MYERS Rte

5524 Ros Hodes *Adar Sheni* * [March 5, 1764] At a meeting of the *Yehidim* * on Monday ye 1st Inst the five followg five Gentlemen were Nominated to serve as Elders of the Congregation untill next Ros Hasana Vizt.

MR JACOB FRANKS MR DANIEL GOMEZ
MR SAMLL HART MR MYER MYERS
MR HAYMAN LEVY

5524 the 6th day of Veadar [March 10, 1764]. At a meeting of the Parnasim and assistants it was resolved that for One year from May 1st ensuing, they engage to find the Hazan Sufficient to pay his house rent out of the Sedaka or by Subscription Provided he behaves himself in every respect, as a good Hazan, which shall be Determin'd by Messrs Daniel Gomez Samuel Hart & Myer Myers

5524 The 1st Day of *Tammuz* * [July 1, 1764] At a meeting of the Parnasim and assistants it was agreed, that the

Sedaka * should allow a sufficiency for Lodging and Boarding the sick man, now at the widow Solomons. and twenty shillings to be given to Mrs Andrews

5524 the 29th day of *Elul* * [September 26, 1764] At a meeting of the Parnasim and Assistants, the Underwritten persons were Elected for the ensuing year;

MR SAMPSON SIMSON	Parnas Preste
MR ASHER MYERS	Parnas Reste
MR ISAAC ADOLPHUS	Hatan Torah
MR MATTHIAS GOMEZ	Hatan Bereshit

Agreed on the same day, that the *Hazan* * shall make an acknowledgement every Kipur night to Mr Naphtaly Hart Myers; for the five *Menoroth* * Presented by him to the Sinagogue, and on the day of Kipur shall make Ascabot as directed, by said Mr Myers; the same to be done every Second day of Ros Hodes Adar.

5525 the 4th day of Tisrie [September 30, 1765] At an Assembly of the Yahidim, the following Assistants were duly Elected to serve the insuing Year. Mr Jacob Franks. Daniel Gomez, Joseph Simson Benjamin Gomez. and Hayman Levy

5525 Tisri 25th [October 21, 1764] At a meeting of the assistants with the Parnassim the following articles were agreed to, and resolved—

1st That Mr Myer Myers may be paid the Ballance of his

Sedakah accot:	£ 36. 4. 1
Also for Ballance due to him, on the new House .	1.14. 4
together Thirty Seven pounds Eighteen Shillings & five pence	£ 37.18. 5

2d That the Sochet is not to be allow'd wood, this year and the following Persons and Sums allow'd—the Hazan Ten

pounds, the Samas Seven pounds ten Shillings—the Rabbi Seven pounds ten Shillings. Rachel Solomons Five pounds & discharged. Rachel Campinal Three pounds, Hannah Louzada Three pound. Rebecah Navarro, Three pounds, and Mr Seixas's Family Six pounds together Forty five pounds

£45.—.—

3d That the Rabbi, shall pay Four pounds per annum House rent, and the Taxes, also yearly to apply to the Parnassim for the Liberty of dwelling therein, on such terms & acknowledge the same under his hand.

4th That the Samas shall pay Two pounds per annum House rent & Taxes if any, and be under the same restrictions as the Rabbi.

5th That all the Children, whether Scholars or not, who are seated, on the places, in the Corner, appropriated for them while there, shall be govern'd by the Rabbi, or turnd from thence, on proper application to the Parnassim.

6th That any person, or persons, of this Congregation, who may cause any disturbance, by Quarreling abuse or other indecent behaviour, in the Synagogue the yard, or Street, leading thereto, in going to, or coming from, worship, shall be subject to such penalty, as the Parnassim, and their assistants shall judge proper, and on the agressors not complying therewith, they shall not be intitled to any mitsvot or benefit in the Congregation—any Parnas, or Ruler, partially favoring, such offender, shall be subject to the same penalty, as the said offender.

SAMPSON SIMSON
ASHER MYERS
JACOB FRANKS
DANLL: GOMEZ
JO: SIMSON
BENJA: GOMEZ
Hayyim ben k. h. Moshe, Segal *
HAYMAN LEVY

1st Yair 5525 [April 22, 1765] The former Sochet, having resign'd the place and due notice having been given, after proper examination, Jonas Philips was unanimously Elected Sochet for this Kaal under the following regulations
The said Elected Sochet is to use his best endeavors to keep the Markets sufficiently furnish'd with Meats for Supplying of this Congregation, and conform to all the rules and restrictions of former Sochets—he is not to make any Quantity of Beef, without first obtaining the Consent of the Parnassim and adjuntos, and is to be allow'd Thirty five pounds Salary pr annum

5525 Elull 25th [September 11, 1765] At a Meeting of the Parnassim & the Assistants the following Articles were agreed to, and resolved.
1st That the Rabbi shall pay the sum of Five Shillings pr Annum as an Acknowledgt: for the House he now lives in, Also to apply Yearly from the above date to the Parnassim for the liberty of dwelling therein.
2dly That the Samas shall pay the sum of Two Shillings and six pence pr Ann: and be under the same restrictions as the Rabbi.
3dly It is further agreed for the sake of Peace, that the Sepharim shall be taken out in their turns according to the following regulation to say Each Sepher to read in on the propper days for two weeks (Holy days excepted) beginning with those belonging to the Congregation according to the Seniority of the owners of each Sepher on falure of the same the the Hazan to pay a fine of Twenty shillings.

5525 Elull 25th [September 11, 1765]
4thly At the aforesaid meeting the undermentioned Persons were Elected for the ensuing year

MR BENJAMIN GOMEZ	Parnas President
MR SAMUEL JUDAH	Parnas Resident
MR SOLOMON SIMSON	Hatan Torah
MR HAYMAN LEVY Junr	Hatan Bereshith

5526 The 4th day of Tisrie [September 19, 1765] at a Meeting of the Jehedim the following Persons were duly Elected Assistants to serve this present year

MR JACOB FRANKS
MR DANIEL GOMEZ
MR JOSEPH SIMSON
MR MYER MYER
MR HAYMAN LEVY

5526 Hesvan the First [October 16, 1765]

At a Meeting of the Assistance with the Parnassim the following Articles were Agreed & resolved

1st That Mr H . . . . L . . . . shall pay a fine of Twenty shillings for an abuse given by him to the Hazan—

2nd That Aaron Pinto shall be dispacht as soon as possible—

3d That the follg: persons shall be allowed for Wood, The Hazan Ten Pounds, the samas Seven pounds ten shillings, the Rabbi Seven pounds ten shillings, Rachel Campanel Three pounds, Hannah Louzada Three pounds, Rebeca Navaro Three pounds, Mr Sexias Famley Six Pounds, together Forty pounds

4th That Mrs Navaro be allowed a Doctor

BENJA GOMEZ
SAMUEL JUDAH

4th Kisleu 5526 [November 17, 1765] At a meeting of the Parnassim & Assistance the following was Agreed to & resolved

That three Corse Shirts be made & sent to Aaron Pinto as he is almost naked and that after Rabby Joseph Israel has preached his Sermon he is to be dispacht by first oppty to Newport in order to take passage for Surinam and if he will not go is to remain at his own Expence

The 3d of Tebeth 5526 [December 15, 1765] At a Meeting of the Parnassim & Elders Mr Joseph Jesurn Pinto Hazan, gave

Notice that his affairs required his presence in Europe & that he Intended to resigne his post of Hazan in May Next & that he gave this timely Notice that the Congregation might provide Another person in his stead

The Yahedim of this Congregation haveing mett the 13th Tebet 5526, [December 25, 1765] it was resolved, as our Hazan Mr Joseph Jesurun Pinto, had intemated his Intention to resigne his Post of Hazan in May next, that Notices thereof may be given, to Foreign Parts, that said Place, was vacant, and if any Person should incline to Occupy the same, they are to come here, and perform at their own proper Cost and Charge: if should be approved of, by the Majority of the Yehedim, then to be allowed a Sallery of Eighty Pounds New York Currency pr annum Otherwise to return at their own Expence.

The 4 Iyar 5526 [April 13, 1766] At a Meeting of the Parnassim and Elders and Jahedim of this Congregation it was agreed that Hazan Pinto and famillys passage be paid from hence to London, also that fifteen pound be allowd him for Necessarys and a quarters Salary be paid him also his 1/4 Rent all which is to be from the Sedakah

Rosh Hodes Tamuz 5526 [June 8, 1766] At a Meeting of the Parnassim Elders and Yahedim of the Congregation, Mr Isaac Cohen da Silva was Elected Hazan of this Kaal During his good Behaviour with a Salary of £80 per Annum and not to exceed for house Rent 20 do with wood and maso as customary to other Hazans

Ellul 25 5526 [August 30, 1766] At a meeting of the Parnassim and assistants the undermention'd Persons were Elected for the ensuing year

MR MOSES DANL. GOMEZ	1st Parnas
ISAAC ADOLPHUS	2nd Parnas
JOSEPH JONES	Hatan Torah
DAVID JACOBS	Hatan Bereshit

Tisri 5527 [September-October 1766] At a Meeting of the Parnasim and Asistants the Undermentioned Person were Elected Assistants to serve this Present Year.

MR JACOB FRANKS	MR JOSEPH SIMSON
MR DANIEL GOMEZ	MR HYMAN LEVY
MR MYER MYERS	

On the 8th Tisri 5527 [September 11, 1766] : at a Meeting of the Assistants who served Last Year (no others being Elected) Resolved 1stly that Moses Gomez & Mr Isaac Adolphus take their Seats in the Banca as Parnassim
2ly That Sufficient money be raised as soon as possible to Discharge Mr Samuel Judahs Demand against the Synagogue which is to be Affected by taxing the Seats,
3dly That the four following persons are nominated to Regulate the price of each Seat for the present Year.

MR DANIEL TORRES	MR BENJAMIN GOMEZ
MR SAML HART	MR SAMPSON SIMSON

On which Termes we the Subscribers do Accept being Parnassim

At a Meeting of the Parnasim and Adjuntos the 2d Hesvan 5527 [October 5, 1766] It was Agreed, that the following Persons shall have the following Sums for Wood: Vid. Hazan Ten Pounds, Samas, Seven Pounds, Ten Shillings, Rabbi Seven Pounds, Ten Shillings, Rachel Campanal, Three Pounds, Hannah Lousada, Three Pounds, Necessary Wood, Twenty five Shillings, for half Year, In All, Thirty Two Pounds.

At the same time, that the Samas, be permitted, to Build a Chimney, or any other Conviniencey, at his own Expence, behind his house, and to be understood, that it is to be, after Built, the property of the Synagogue,

On ye 22d Veadar 5527 [March 23, 1767] By Particular Desier of the Parnas Residente Mr Isaac Adolphus, there

was Called a Meeting of the Parnasim & Ajuntos, to Complain of the Bodecks Leaveing the pinchers at the Buchers, and it was resolved That it should be Looked into, and the Bodeck Suspended till farther Orders, and adjourn the Ajunta, till 12 OClock the next day, which was Accordingly done, and then it Was Resolved by the Sd Parnasim & Ajuntos, That the Bodeck Mr Phillips, Shall Continue to Kill, and no other person, If ever, he does leave, the pinches, with any Buchers, then, to be suspended, and the K.K. Summonsed Immediately

* * * * * * * * * * *

At the same time [June 28, 1767] it was resolved that Mr Joseph Pinto should pay a fine of forty Shillings for Abusing Mr Hayman Levy, (acting Parnas) in the Street going from the Sinagogue.

Ab 1 5527 [July 27, 1767]

This day was presented to the Parnassim & Assistants, From Mr Isaac Da Costa, Coppy of a Deed for a Burying place for the Jews in Charles Town, South Carolina, *Kahal Kadosh Beth Elohim* * Nominating Trustees Messrs Jacob Franks, Daniel Gomez, Benjamin Gomez, Isaac Mendes Seixas, & Hayman Levy; Resolved

That the Writings above mention'd be Deposited, in the Chest belonging to this Congregation, and that in case, of a deficency of Five Trustees, any three of the above named Gentlemen are Authorized to nominate Others, to Compleat Said Number, as may fully Appear in the Wrightings, deposited aforesaid

Ellul 26 5527 [September 20, 1767]

at the meeting of the Parnassim and assistants the undermentiond Persons were Elected for the ensuing Yair

MR SAMLL HART	1 Parnas
MOSES M HAYS	2d Parnas
MOSES JUDAH	Hatan Torah
ANDREW HAYS	Hatan Beresith

*The fourth day of the month of Adar, year 5528.**

[February 22, 1768]

At a Meeting of the Parnasim, and

MR DANIEL GOMEZ
JOSEPH SIMSON } Assistants
HAYMAN LEVY

It was Resolved and agreed.

First That Rachell Campanall, making Application for an addition to her yearly Allowance, Complaining, That from her Infirmities & advanced age, She is not Capable of doing any Kind of work, and cannot Subsist from her allowance of Twenty Pounds pr annum, wherefore the Parnasim & Assistants, having Considered her Condition do agree, That the allowance for said Rachell Campanall, shall be Augmented to the Sum of Twenty five Pounds pr annum, to be paid to her quarterly, and Commence from the Approaching *Pesach*,* and that the Three pounds allowed her for Firewood Shall Still be Continued.

Secondly That The Parnas Presidente, making a Second Complaint against Judah Israel The Samas, Saying, That notwithstanding, This House at their Last meeting had Reprimanded Said Samas for his unbecoming Behavior, he hath Still in Contempt refused to pursue their orders, and the orders of the Parnas,

The said Samas being Called, declared he would not act otherways. Whereupon The Parnas with The Approbation of The Gentlemen present, demanded the Keys of the Synegouge from The Samas, & Suspended him. till proper Concessions are made.

Thirdly That the Parnasim & Assistants agree to appoint The Ribbi Mr Abraham Abrahams to act for the Present in the office of Samas, whereupon the Ribbi, being Called, the Parnas Presidente delivered him the Keys, & requested as a favor, that he would Serve the office of Samas in every Respect till farther directions, which office the Ribbi, Accepted in Complyance with the request aforesaid.

*The 17th day of the month Adar, year 5528.**

[March 6, 1768]

At a meeting of the Parnasim, And

MR DANIEL GOMEZ
JOSEPH SIMSON } Assistants
HAYMAN LEVY

Resolved.

That Judah Israel, who, at the Last Meeting of the Parnasim, & assistants was Suspended for his unbecoming behavior, now appeared and making Proper Concessions for his past Misconduct, Entreated to be Reinstated in his office, and it was Accordingly agreed By the Gentlemen Present, That the said *Samas* * should have the Keys of the Synegouge, & Execute his office, and to prevent any of the Like Complaints hereafter, it was agreed That it should Be here Inserted in the Presence of the said *Samas,** what matters Particularly Relates to his office, & what he is faithfully to perform. vizt

First That he shall give Constant Attendance in Synegouge at Prayer Times.

Second Make the Candles

Third Keep the Tamid Continually Light

Fourth Clean the Lamps & the Silver, and all the Brasses Twice in Every Year

Fifth Keep the Synegouge Clean allways, and Be Carefull of Every Thing that Belongs to the Synegouge

Sixth That He shall attend at Marriages, Circumcissions and Funeralls, and Shall Conform to Every Thing, That The Parnasim & assistants shall think the duty of the Samas, and Shall at all Times Stricktly obey the orders of the Parnas for the Time Being.

Seventh That he shall not at any Time Lay out use or Expend any Moneys for the use of the Synegouge to amount of more then Eight Shillings without the Leave & approbation of the Parnas for the Time being.

Eighth And for all which Services he is to Receive his Sallary & perquisites, as Agreed, Formerly. to which the said *Samas* * chearfully agreed, and Returned Thanks

It was also Resolved That for the future Abraham Abrahams, the Ribbi, should have Ten Pounds allowed him, In Consideration of his removing from the House he now lives in Belonging to the Synegouge. & that the Hazan is to Go into said House the first of May next. after which Time he is to have no Allowance for House Rent. Mr Abrahams the Ribbi, soliciting, for Fifteen Pounds in Place of Ten Pounds, it was agreed That if at the close of the year, any moneys should Remain in the Hands of the Parnas Belonging to the Synegouge, that he should then Pay to the Ribbi, the Sum of Five pounds, to make up the Sum of Fifteen By him Solicited For.

*The 3rd day of the month of Nisan, year 5528.**

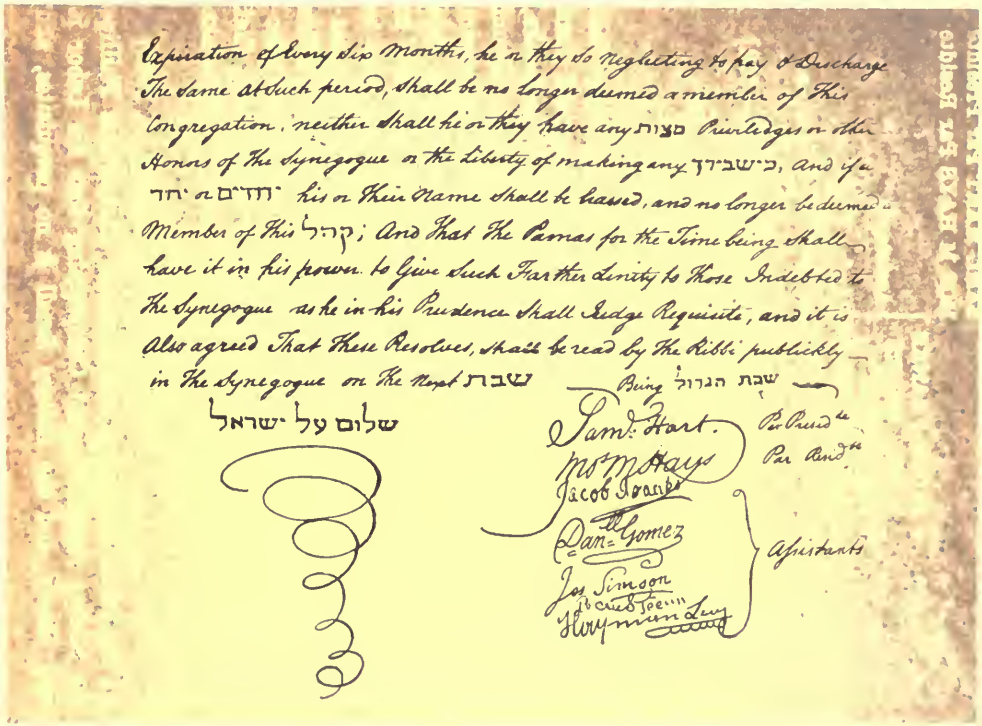
[March 21, 1768]

At a meeting of the Parnasim

And MR JACOB FRANKS
DANIEL GOMEZ
JOSEPH SIMSON
HAYMAN LEVY
} Assistants

It was Resolved and agreed, That Whereas, Some Evil minded persons Members of this Congregation have for Some time past Endeavored to disturb our Holy Worship, by Indecent Behavior in Synegouge, & making many Scandolous offrings, in Contempt to the Parnas, and to the great disquiet of the Congregation, which Practice if Countenanced, we perceive will be great means of distroying the Concord and unity of the Synegouge, The Parnasim & assistants have Therefore Resolved, That all Indecent Behavior in the Synegouge, shall be Silenced by the Acting Parnas, in Such manner, as is Specified in a former Resolve, and that no Such

Scandalous Offrings shall hence forward be made by any person or persons whatsoever, and That for the future no offring shall be made of Less then Six pence, and That when any person is Called to the *Sefer* * he shall offer at Least Sixpence for the Acting Parnas, & *K.K.** and whatever person or persons Belonging to this Congregation Shall persist in behaving Indecent or making an Offering otherwise then the True Intent and meaning of this Resolve, he or they so offending Shall no longer be deemed a member of this *K.K.** and shall not have any *Mitsvoth* * or other Priviledges or Honors of the Synegouge, neither shall he or they have the Liberty of making any *Mi sheberach* * at all, and if a *Yahid* * or *Jehidim* * his or their name shall be immediately Erased, and be no longer deemed worthy of being number'd amongst us. And Whereas, there are Some persons belonging to this *Kahal* * who have not, nor do not discharge their offerings, due to the Synegouge, we do also Resolve, That any person or persons That are now Indebted to the Synegouge for their offrings of above Six months Standing, and also Those that do not from hence forward discharge Their Offrings to the Parnas for the Time being at the Expiration of Every Six months, he or they So neglecting to pay & Discharge The Same at Such period, shall be no Longer deemed a member of This Congregation, neither shall he or they have any *Mitsvoth* * Priviledges or other Honors of the Synegouge or the Liberty of making any *Mi sheberach,** and if a *Jehid* * or *Jehidim* * his or their name shall be Erased, and no longer be deemed a Member of this *Kahal;* * And That the Parnas for the Time being, shall have it in his power to Give Such Farther Lenity to those Indebted to the Synegogue, as he in his Prudence Shall Judge Requisite, and it is also agreed That these Resolves, shall be



Expiration of Every Six Months, he or they so Neglecting to pay & Discharge
The Same at Such period, shall be no longer deemed a member of This
Congregation; neither Shall he or they have any מצות Priviledges or other
Honors of The Synegogue or the Liberty of making any כישבירך, And if a
יחד or יחדים his or Their Name shall be Erased, and no longer be deemed a
Member of This קהל; And That The Pamas for the Time being shall
have it in his power to Give Such Farther Lenity to Those Indebted to
The Synegogue as he in his Prudence Shall Judge Requisite, and it is
Also agreed That These Resolves, shall be read by The Ribbi publickly
in The Synegogue on The Next שבת

Being שבת הגדול

שלום על ישראל

Samd. Hart. Per Presidte
Mos. M. Hays Par Rendte
Jacob Isaacks
Danl. Gomez
Jos. Simson
Jacob Seeman
Hayman Levy
Assistants

REDUCED FACSIMILE OF PAGE OF MINUTE BOOK, MARCH 21, 1768.

read by the Ribbi publickly in the Synegogue on the next *Sabbath* * Being *Shabbat hagadol* *
Peace upon Israel *

SAML HART Par Presidte
MOS M HAYS Par Residte

JACOB FRANKS
DANLL GOMEZ
JOS SIMSON
HAYMAN LEVY[1]
} Assistants

* * * * * * * * * *

Yiar 29th 5528 [May 16, 1768]

At a Meeting of the Parnasim, and

MR JOSEPH SIMSON
HAYMAN LEVY
} Assistants

The Parnasim Acquainted the Gentlemen Assistants, That one Jacob Musqueto an object of Charity had arrived from st Eustatias and Thrown himself on the Mercy of the Sedaka, Imploring Some Assistance & dispatching him to the Island of Barbados, It was therefore Resolved that the Parnasim should pay for Board &c, of said Musqueto, while in this place, and also That he should dispatch said Musqueto to Philadelphia in his way to Barbados, and at same time to write a letter to Mr Michael Gratz at Philadelphia, Requesting he would Collect Sufficient among theYahudim at Phila as would defray the Expence of the Same, and if on Collection there should be a dificuncy of three or four Pounds, that the Same Should Be paid By the Parnas, out of the Sedaka here.—

Yiar the 29th 5528 [May 16, 1768]

At the Same Meeting it was Resolved That, Jonas Phillips the Shohet Appearing and Complaining that his Labor is very Heavy, and the Sallary Small & no perquisites, and

[1] A Signature in German Hebrew beginning *Hayyim ben* [*k. Moshe Segal*]* the rest indistinct apparently Mr Hayman Levy's name JJL

pray'd that the Parnasim & assistants would augment his Sallary. Whereupon the Parnasim & assistants did Resolve That the Said Jonas Phillips Should receive at *Rosh Hashana* * next Ten Pounds for wood, and that The Same Shall from thence be Continued during Pleasure. if he Behaves So as to deserve it

By Consent & agreement of all Parties the Ten Pounds Purposed to be allowed to the Shohet for wood, was Relinquished, & he is only to Receive his Sallary as formerly

* * * * * * * * * *

Tamuz the 18th 5528 [July 3, 1768]

At a Meeting of the Parnasim and

MR JOSEPH SIMSON
DANIEL GOMEZ } Assistants
HAYMAN LEVY

The Parnasim Informed the Gentlemen Present that Mr Gershom Seixas, had made application for the office of Hazan to this Kaal,—Mr Seixas then attending made a personall Application for said office, when It was Resolved that Publick Notice Should Be Given in the Synegouge on Sabath next, that the Yaheedim would attend the Parnasim & assistants, on Sunday next at the Hebra, at 3 o'Clock in the afternoon, to Choose & nominate a Hazan in Room & place of Mr Silva, discharged, & at Same time all persons who would choose to offer them Selves Candidates for the office of Hazan, to give their attendance

Tamuz The 25th 5528 [July 10, 1768]

At a Meeting of the Parnasim, Assistants, & Yaheedim Agreable to the Resolution of the 18th Instant

The Parnasim Acquainted the Gentlemen Present, That Mr Gershom Seixas, and no other person Appeared as a Candidate for the office of Hazan. when he was Unanimously, and without one Negative, voted By the Parnasim, assistants, & all the present Yaheedim, to the said office of Hazan,

under the Proper Regulations, and Restrictions to Be fixed By the Parnasim & assistants.

Menahem The 11th 5528 [July 25, 1768]

At a Meeting of the Parnasim & Mr Joseph Simson
Daniel Gomez assistants

(Mr Jacob Franks one of the assistants not Being able to attend Signified his Sentiments in writing, that the Hazan Mr Gershom Seixas, should have his full Salary and all Perquisites, as his Predecessors heretofore had.)

Resolved that the Hazan Mr Gershom Seixas, should have the Sallary of Eighty Pounds, per annum with Firewood, and other Perquisites as the Late Hazan had, and That he may if he pleases have the use of the House Belonging to the Synegouge where Mr Cohen now Lives. But that he shall have no allowance for house Rent this year, That the said Hazan is Elected, and fixed during his Decent and Good Behavior, and under all Restrictions as Hazans heretofore have Been.

Elul the 26th 5528. [September 8, 1768] At a Meeting of Moses M Hays Parnas

DANIEL GOMEZ
JOSEPH SIMSON } Assistants

It was Resolved That, the following Persons should Be Elected to serve for Parnasim & Hatanim for the Ensuing Year

MR HAYMAN LEVY	First Parnas
MANUEL MYERS	Second Parnas.
MATHIAS GOMEZ	Hatan Torah
ISAAC MOSES	Hatan Beresheet

MOS M HAYS
DANLL GOMEZ
JOS SIMSON

Tisry the 3d 5529 [September 14, 1768] At a Meeting of the Yaheedim of this Kaal to Elect assistants to the Parnasim. It was voted vizt.

For Mr BEN GOMEZ fourteen votes	For MR SAMSON SIMSON Twenty votes
For MR MYER MYERS Thirteen votes	For MOS M HAYS Seventeen votes

And For MR SAML JUDAH Four votes

The Majority Being for Mr Benjamin Gomez, Mr Samson Simson & Mr Moses M Hays who were Elected Accordingly, with Mr Jacob Franks, Mr Jos Simson and Mr Daniel Gomez, to be Continued Allways as assistants—during there Pleasure, So that the assistants will be Six in number in Lieu of Five persons as had Been formerly Elected—& stand thus—

The Estate of the Late Mr Jacob Franks makes a Donation to the Sedaca of Twenty Five Pounds—For which he is entitled to have an Hascaba made every Kippur & Ros hodes hereafter Sivan the 8th 5529. [June 13, 1769]

(To the preceding page I found pinned a piece of paper the contents of which is as follows JJL).

"Sunday 19th feby 1769

Mr David Franks promised Mr Levy that he wou'd pay to the Sedaka five Pounds Annually, exclusive of the offering he may make in the Synagogue

Tamus 20th 5529 [July 25, 1769]

At a Meeting of

MR MANUEL MYERS HAYMAN LEVY	Parnasim
DANIEL GOMEZ JOSEPH SIMSON SAMSON SIMSON MS M HAYS	assistants

At the request of the Parnasim & assistants, Mr Benja Gomez, Samson Simson & Manuel Myers were desired to

wait on Mr Hicks the Mayor & take His Councill in Regard to Incroachments on our Burying place & that the Parnas furnish them with £2. for to fee Said Mr Hicks.
At the same Meeting it was agreed, that the Hazan Should next *Sabbath* * desire the Yahidim to meet at the Hebra on the 25th Instant at 4 o'Clock in the afternoon, to Consult for the Better Promoting the Peace & unity of the Synegogue & for the Support of our Holy Worship.

Tamuz 25th 5529 [July 30, 1769] Agreable to the Resolution of the 20th Currant—The Parnasim, Assistants, and Yaheedim, met at the Hebra.

Present MANUEL MYERS } Parnasim
HAYMAN LEVY }
DANIEL GOMEZ } Assistants
JOSEPH SIMSON
SAMSON SIMSON
MOSES M HAYS

BENJA GOMEZ	GERSHOM SEIXAS	Yaheedim
MYER MYERS	ABRAHAM ISAACS	
ASHER MYERS	MATHS GOMEZ	
MOSES DL GOMEZ	BENJA SEIXAS	
ISAAC MOSES	SOLOMON SIMSON	
SOL MYERS COHEN	BENJA ETTING	
DAVID JACOBS	ISAAC GOMEZ by his Brother	
DANL TORES		

When it was Resolved.
That whereas Severall persons have for a Considerable time Acted & behaved in Opposition to the good rules & orders, instituted by our Community. The Parnasim & adjuntos notwithstanding the Authority Invested in them, Thought it most proper to take the Sentiments of the Yaheedim, for which purpose after due Notice, they above persons being assembled on the day above Mentioned, It was unanimously voted, that all the Laws & Regulations Signed By the Yaheedim of the 7th Yiar 5521 [May 10, 1761] were and

should be Continued, and Maintained in full force,—And that Solomon Hays, Manuel Josephson, Hifei Judah, Moses Judah, Barrak Hays, & Andrew Hays, being adjudged by a Great Majority (Eighteen to Three) of the Yahoedim present to have Acted in Opposition, and tending to Subvert the Laws & Rules made for the Good order, and Support of our Congregation.—Voted, if they or Either of them do not within one month from this time make proper reasonable, and Satisfactory Concessions to the Parnasim & assistant's, that then their names Shall be Erased from the List of Yahoedim, and not be intituled to any benefits or Rights in this Congregation, neither to be admitted hereafter until Such proper reasonable & Satisfactory Concessions are made duely,—further any other person not a Yahoed, the Congregating with us, not Conforming to our Rules & orders, shall not be admitted, or Intituled to any Right, benefit or Priviledge in our Community. At the Same meeting it was Resolved that the Parnasim Should Pursue all necessary Steps for the Better Securing & Supporting the Bet Hahaim.

Menahem the 11th 5529 [August 11, 1769] Messrs Daniel Gomez, Isaac Gomez, & Benjamin Gomez (Executors to the Last Will and Testament of Mr David Gomez Deceased) Paid into the hands of the Parnas Presidente for the use of the Synegogue, Ten pounds Newyork money being a Legacey Left in the will of the said David Gomez to the Synegogue, for which they request an Escaba be made for the said David Gomez, on the first day of Every New Moon & also on the Eve of *Kipur* *

Elul 1 5529 [September 3, 1769]

At a Meeting of Manuel Myers } Parnasim
Hay Levy }
& the assistants

The Persons named in the article on the other Side of the 25th Tamuz past [July 30] not having Complied with the

said Regulation, the Parnasim & assistants to Promote Concord So much As lays in their Power, more particular in this time of Pennance, think Proper to Prolong the said time for one month to Come. In Hopes that they will in that time Concede to Prevent the said Resolution being put in force

Ellul ye 29 5529 [October 1, 1769]

Att a metig of the Parnasem and Adjuntos the folowing Persons are nomineted to serve this Insuing Year vid

MR SAMPSON SIMPSON	Parnas Presidente
MR MYER MYERS	Parnas Residente
MR BENJM ETTING	Iatan Tora
MR SALOMON MYERS COHEN	Iattan Beresit

Tisri 3d 5530, [October 4, 1769] The Yahidim, being duly assembled, Messrs Daniel Gomez, and Joseph Simson were continued, and Hyman Levy, Moses Dl Gomez & Manuel Myers Elected assistants to the Parnassim

Mem Tisri 4th [October 5, 1769] Mr Moses Dl Gomez, desired the Parnas presidte to take notice that he declined acting as an assistant in the presence of Mr H. Levy

Hisvan 1st 5530, [November 1, 1769] at a meeting of the assistants with the Parnassim agreed—that Mr Hayman Levys order for Paving the Synagogue yard, be paid—
that the Shamas his accot of Expences be paid
that Five pounds be given to the Sochet for wood, upon his application but not as an addition to his Salary
that not exceeding Five pounds, be allowed and paid for Moses Da Costa La Mos his passage &ca.
that if application be again made for Moses Hart to allow him a Loaf of Bread per day if he wants it
that on the Petition of Levy Moses for himself wife & Children in prison Five Pounds be given to them,
That Messrs Daniel Gomez, Joseph Simson, Benjamin Gomez, Myer Myers & Hayman Levy, do prepare a draft for

a new Table of Laws, near as shall be found convenient to the present to be proposed to the Yahidim.

5530 Sunday 3d Tebet, [December 31, 1769], At a meeting of the assistants with the Parnassim, Mr Jonas Philips, gave Three months notice that he declined to act any longer as Sochet to this Congregation at the same time agreed that a place for one month be provided for Judah Br Myer a sick man NB agreed with Isaac Moses @ 14/ per week

At a meeting of the assistants with the Parnassim 2d Sebat, [January 28] agreed that the allowance for Judah Br Myer (Sick) be Continued & paid, while necessary also that the Expences for Moses Calonemos (sick) be allowed & paid, while necessary and on the petition of the Rabbi, agreed, that he shall have the liberty of Living in the House next to the Synagogue, during pleasure only, and paying some acknowledgement for the same

The Yahidim having been duly notified, and assembled on the first of Adar [February 26] to Elect, a Sochet in the place of Jonas Philips who resign'd. Eleazer Ben Zakin & Hart Aaron, offer'd themselves as Candidates for that office, for whom the number of votes appearing equal,—the presidente notwithstanding his right to decide, refer'd it to the adjunta, who at a meeting with the parnassim on the 21st of Adar, [March 18], thereon, the said presidente, without prejudice to his or the right of any future parnas, for the present not inclining to take the whole matter upon himself, with the advice of the residente and all the Elders, thinking it may be more satisfactory to the Yahidim to have another Election, accordingly appointed the 28th of Adar [March 25] for that purpose, when after due notice & time fourteen votes appearing for Hart Aaron, and none of the Yahidim present chusing to vote again for Eleazer Ben Zakin. The said Hart Aaron is duly Elected Sochet of this Kaal, to take place at first of Iair

next [April 26] at Twenty five pounds Salary per annum, with the benefit of the Tongues as usual and no other. Subject to all the rules & restrictions of former Sochets, particularly in using of his best endeavors to keep the markets sufficiently furnish'd with meats for supplying of the Congregation.

5530 Ellul 28th [September 18, 1770] at a meeting of the Parnassim and assistants the following Gentlemen were Elected

MR BENJAMIN GOMEZ	Preste
MR ASHER MYERS	Reste

5531 Tisri 4 [September 23, 1770] at a meeting of Former Parnassim and assistants, with the approbation of the present Parnassim the two following Hatanim were Elected

MR JONAS PHILLIPS[1]	Hatan Torah
MR ABRAHAM ISAACS	Hatan Berishit

5531 Tisrey 4th [September 23, 1770] The Yehiedim being duly assembled Messrs Daniel Gomez & Joseph Simson were Continued & Messrs Myer Myer Haim Levy & Sampson Simson Were Ellected assistance to the parnassim .
On the same it was Agreed by the Parnassim and assistance to allow Saml Israel for the use of Rachael Campanal 20/ pr Week & have two pr of Sheets made & sent her.
Also to pay Levy Marks 40/ & discharge him from the Sedaka.

5531 Tisrey ye 9th [September 28, 1770] Mr Mattathias Gomez Exectr of his father Mr Isaac Gomezs Estate paid into the hands of the parnas Prest for the Use of the Synagogue

[1] Jonas Phillips, born in Germany in 1736, came to America in 1756. He was a freeman in New York in 1769, and at the beginning of the Revolution removed with other Jewish patriots to Philadelphia on the approach of the British. He joined the Revolutionary Army in 1778, and died at Philadelphia January 29, 1803.

Fifteen pounds New york Currcy being a legesie left by the desd: Isaac Gomez for wch: an Escaba is to be made for said Isaac Gomez Yearley on the Sabath before the Sepher is taken out. Every year as allso Roshodeses & Kipur

5531 Tisrey 23d. [October 12, 1770] at a Meeting of the Parnassim & assistants it was Agreed that Hart Aaron our late shohet Should be suspended & Rabby Moses Bar Eleizer should be desired to Kill & Supply the markets for the Congregation Untill a shohet for the Kaal Should be Ellected, for wch he is to be paid allso that Wood Should be given to the officers & poor as formerly

5531 Hesvan 2d [October 21, 1770] At a meeting of the parnassim & assistance it was agreed to give Levy Moses Five pounds & Doras Benja. three pounds out of the sedaka for the Use of their famleys they both being * * * * * * * at Jama: on Long Island.

Hesvan 9th 5531 [October 27, 1770] Mrs Deborah Gomez widdow of Isaac Gomez desd: made Application to the parnssim & Elders for the Vacant ground for her grave Next to her husband in the buring place to be kept for her which was granted

5531 Kisleu 8th [November 25, 1770] Notice have been duly given to the Yehedim that an Ellection for a shohet would Come on this day to officiate in the room of Hart Aaron when Several of the Yehidim Appeared & discharged the aforesaid Hart Aaron from the place of Shohet by a generall Consent.

Rabby Moshe bar Eliezer & Elazar Ben Zaken offred themselves Candidates for that office, the Votes Appearing to be all for Rabby Moshe bar Eliezer, he was Judg'd to be duly Ellected for the place of Shohet & Bodeck of this Congregation to take place the 23d Tisrey last, being the day that Hart Aaron left of Killing meat for the Kaal. The aforsaid Rabby Moshe bar Eliezer to recive for his sallary Twenty

five pounds Currency pr annum, with the benifit of the tongues as Usuall & to have no other demand on the sedaka, subject to all the rules & ristrictions of other shohets & Bodecks heretofore, particulary to use his Endeavors to keep the Markets well supplied with Meats for the use of the Congregation. & when Ever he shall think proper to leave the aforesaid office of Shohet shall be obliged to give three months Notice thereof to the Parnassim

Tamus 4th 5531 [June 16, 1771] At a meeting of the Parnassim and Adjuntos Agreed that Doctor Anderson, his Accots of £5. for Attending Rachel Campenal, be paid

Ellul 1st 5531 [August 11, 1771] At a meeting of the Parnassim and adjuntos A Petion was deliverd by Moses Lazurus present Sochet for additional Salary, which is left to a further consederation at our next meetg:
At the same meeting agreed, that Isaac Marschalk his Accot of £3-17-1 for Motso alowed for the Poor, and not paid by Saml Hart when Parnass in 5528 should be paid now to said Marschalk

That, £4.12.1 be paid for Charges sending away Moses Mial a Poor Lad to St Croix

Ellul 22d 5531 [September 1, 1771]

At a meeting of the Parnassim and Elders, of this K. K. Sheherit Israel, Agreed to Rent to Hayman Levy his Heirs and Assigns, during the term of Twenty one years, part of the Vacant ground belonging to the Said Congregation, fronting the Wall of the Burying Ground, towards the Street, First Reserving, Sixty feet from the Wall down towards the said Street, with as much Ground hereafter, as may be wanted for a Burying Ground for the Use of the Congregation, also, a Suffichent allee or passage of Ten feet from the Street thereto. In consideration thereof, the aforsaid Hayman Levy Obliges himself his Heirs and Assigns, to build a

House within one year from the date hereof in the front of Said Lott, and putt the whole in good Fence, excepting the Sixty feet reserved, for the Use of the Congregation, and keep the Same in Repair, during the aforsaid Term, of Twenty one Years paying yearly the Sum of Forty Shillings Curry Money of New York p Annum, to the Respective Rulers of Said Synagogue, for and during the Aforesaid Term, of Twenty One Years. at the expiration of Said Term the House and Fence to be Valued, by indifferent persons, and the Value thereof to be paid out of the Synagogue money, by the Rulers then being, to the aforesaid Hayman Levy his Heirs or Assigns in wittness thereof we the Parnassim and Elders Set our hands, hereunto this twenty Second of Ellul 5531 [September 1, 1771] At the End of the said Term, the said Hayman Levy his Heirs & assigns is to deliver up the aforesaid Lott, into the peaceable possession of the Said Congregation

5531 Ellul 29 [September 8, 1771] Att a full meeting of the Parnasim and Adjuntos It is unanimously agreed, that whereas, much difficulty has Arisen from the inconveniencey of Electing two Parnassim with Hatanim Torah and Bereshit annually, Occasiond by the small number of persons, who are proper, and willing to Accept of the said offices, it is Resolved for the tranquility of our Congregation, to returne to the first institution dated 5466 & 5489 of Electing one Parnas for the whole year with the Hantan Torah, and Hatan Bereshit, to Serve for the same time, During which term they are to set in the Bench with the parnas, and be his Assistants, and in his absence to act in proper turn as Parnas, with this further addition, that after the Parnas has compleated the year, the Hatan Torah is then to become Parnas, Hatan Bereshit to become Hatan Torah, and only a new Hatan Bereshit to be nominated annually, by the Parnas and his Assistants, and in case of refusal another to be ap-

pointed, Subject to the same fine as in the Seventh Article of Regulations Sign'd by the Yehidim and for the Ensuing year the following persons are Elected

Parnas	MR MOSES GOMEZ
Hantan Torah	MR HAYMAN LEVY
Hatan Bereshit	MR SOLOMON SIMSON

3 Tishri 5532 * [September 11, 1771] The Yachedim being Duly Assembled, Messrs Daniel Gomez and Joseph Simson where Continued, and Messrs Benjamin Gomez and Myer Myers where Elected Assistance to the Parnas

5532 Kisleu 24th [November 1, 1771] At a meeting of the Yaheedim it being put to Vote whether the Law made 29th of Ellul 5531 [September 8, 1771], Shou'd Continue in force or not it was Determin'd by a Majority of 10 to 2 that Said Law shou'd Continue in force

5531 Tebeth 8th [December 15, 1771]

At the request of Mr Solomon Simson, Hatan Bereshit the Yaheedim being duely Assembled, at the Hebra, there Consulting upon the Situation of the Synagogue, and finding things in disorder Occasion'd by Mr Moses Gomez, refusing to act as Parnas, Hayman Levy's Refusing to Act as Parnas, he being Hatan Torah and Mr Benjamin Gomez and Myer Myers Declining to Act as Assistants And being Apprehensive of greater disorders arising from the want of Rulers in our said Synagogue and Congregation, The following Yaheedim present

MR DANIEL GOMEZ	ASHER MYERS
JOSEPH SIMSON	SOLN SIMSON
HAYMAN LEVY	ISAAC MOSES
ISAAC ADOLPHUS	MR ABM ISAACS
SAMPSON SIMSON	JOSEPH JACOBS
MR. MYER MYERS	BENJN SEIXAS
MANL MYERS	SOLN MYERS COHEN

Came Unanimously to the following Resolution that Mr Hayman Levy Shall be Parnas for the Present Year

MR SOLN SIMSON	Hatan Torah
MR MANL MYERS	Hatan Bereshit
MR DANL GOMEZ	Assistants
MR JOSEPH SIMSON	Assistants
MR MYER MYERS	Assistants
MR SAMPSON SIMSON &	Assistants
MR ASHER MYERS	Assistants

5532 on Monday 16th Tebeth [December 23, 1771]

The Parnas and Assistants being Assembled. Judah Jacobs appear'd before them, And Accused Moses Lazarus our present *Shohet* * with mixing at one time *Terefa* * and *Kasher* * tongues together at another time he had killed four Oxen *Kasher* * and brought home only three tongues, when finding his mistake went back to the Slaughter House and brought home a tongue without a mark and made it *Kasher* * with his other tongues The Said *Shohet* * is also Accused of Sealing a lamb that was killed by a Butcher, which Can be proved against him The said *Shohet* * was Order'd by the Parnas to appear at 3 OClock this Afternoon to Clear himself of the Above Accusations before he went to kill for the Congregation which Order he has not Comply'd with it is therfore resolved that he is Suspended till he is found Innocent.

5532 on Tuesday 17th of Tebeth [December 24, 1771]

At a meeting of the Parnas, and Assistants Moses Lazarus Appear'd, and Asked their Pardon for not Attending yesterday and in Answer to the Accusations against him he declared that Mr Manuel Myers had bought all his tongues the day before the mistake happen'd, and that the day after he told Mr Isaac Adolphus, that he was very lucky in finding out a mistake he had made in taking home four *Terefa* * Tongues and found it out and had Carried them to Michl: Varian a Butcher to sell for him and that he had no other tongues by him at the time, but say'd if he had had any,

they must have been all *Terefa* * Mr Adolphus and Mr Myers being present Confirm'd all he said in regard of the Tongues, and by examining said Evidences it appears in the Said *Shohet* * favor and he therfore is Continued, on the following Conditions that if ever he makes any other mistakes in Regard to Killing *Bedikah* * or Sealing or in any thing else belonging to his office that he then shall be dischargd from being *Shohet* * to this Congregation

At a meeting 2d Nisan 5532. [April 5, 1772]. The repeated insults offer'd the Parnas by B . . . . H . . . . were consider'd particularly that of Sabat Teruma, while the said Parnas was officiating in his Duty which evidently appeared to many of the Congregation, Resolved, therefore that the said B H shall have no mitzva, nor any benefit appertaining to the Sinagogue, neither shall the Hazan make an offering for him or in his Name, till he pays a Fine of Ten Pounds.

Resolved, at the same time that Manuel Josephson, Samuel Eleazer Levy and Michael S Hays, shall have no Mitsva, given them in Sinagogue, for not Conforming to the Ninth Hascama, untill they make Satisfactory Concessions,—neither shall they be entitled to a Vote.

At a Meeting on 22d of Ellul 5532 [September 20, 1772] of the Parnass Hatanim and Assistants, it appearing that as Mr Hayman Levy during his Present Parnaship has not exerted himself to Recover the Fine due from Mr Moses Danl. Gomez, Conformable to the Hascomoth, it is therefore Unanimously agreed with the Approbation of the said Hayman Levy for the Tranquillity of the Congregation, that if the said Moses Danl Gomez do's not pay the said Fine, before the Settling of this years accounts that then the said Hayman Levy will account for and pay the same to the Succeeding Parnas.

And it is further resolved that any Succeeding Parnas shall be accountable and pay for any Fine, except he puts the Hascomoth in force relateing thereto.

*Elul 25. 5532.** [September 23, 1772]
Mr Matthias Gomez, Executor to the Last Will and Testament, of Mr Benjamin Gomez Deceased, Paid into the Hands of the Parnas, Ten Pounds, Currency, for the use of the Sinagogue, being a Legacy, left in the Will of the Said Benjamin Gomez, to the Sinagogue, for which the Said Benjamin Gomez, is Entitled to have an Hascoba Every Areb Kipur and Ros Hodes Hereafter

Tisri 3d 5533 [September 30, 1772]
At a meeting of the Yahadim the following Persons were Elected Assistants for the present Year.

MR DANIEL GOMEZ } Continued
MR JOSEPH SIMSON }
MR HAYMAN LEVY
MR SAMPSON SIMSON
MR ISAAC ADOLPHUS

Mr Isaac Moses having paid his Fine, as Hatan Barashit Mr Solomon Myers Cohen, was Unanimously Elected Hatan Barishit for the present year.

5533 Tisri 7th [October 4, 1772]
Mr Samuel Levy having Personally made the following Concessions that he was sorry for what he had done, that he wou'd behave well in future, and pay his Sedakah Bill or give his Note for that purpose, it was therefore Resolved, that he shall have such Mitsvoth and Honors as he may Merrit.
It was at the same time, Unanimously Agreed that the Yahadim be Called on Sunday next to Elect a Shochet
and that Rabbi David Shoud have a half Jos gave him and his Expences paid while here.

Hesvan 12th [November 8]. At a Meeting of the Yahadim it was Unanimously agreed that Abraham Chavas, should be Shochet in the room of Rabbi Moses Lazarus who resigned with the same Sallery and Conditions as the former Shochet

5533 Tamuz 15th [July 6, 1773]
Agreed that D. H. Senr have Six Pounds gave him, Including what he has already received

Tabet 12th [January 7, 1774] Agreed to let Hart Jacobs Kill, (Abraham Chavas having Resign'd being Incapable) under the direction of Mr Raphael Jacobs, and when approved of by the Hacham Hiam I Caragal to give him our Votes and Interest, and a Sallery of £35 a year to Comence from the present time

Agreed at the same time that the Expences of the Hacham Hiam I Caragal shall be paid with his Passage to Rhode Island.

Agreed that D H Senr: shall be allowed Four Dollars a Month till the First of Tisri next.

At the same time agreed to make a Nadabah in Pesach for the Kall of Honen Dalem of Statia[1]

* * * * * * * * * *

5533 [1773]

Nisan 20th. [April 13]. Agreed that the Two Strangers, Porto and Abrahams who arrived here from Curacoa, shoud be found till after the Holy days,

Also agreed that a Meeting of the Yahadim be on Sunday next to Elect a Shochet.

Mr Solomon Myers Cohen paid Five Pounds Cury. as a Legacy of the late Mrs Judith Myers, for which, Ashet Hiel is to be made for the said Mrs Judith Myers, annually also Rosh Hodes & Kippur

Ayr 2d [April 25] at a Meeting of the Yahadim

Hart Jacobs was Unanimously Voted in Shochet with a Sallery agreeable to a Vote of 12th Tabet [January 7] last

Mr Isaac Adolphus paid the Parnas Five Pounds as a Legacy for Mrs Charity Adolphus who is to have Ashet Hiel made every Rosh Hodes, an in the Holy Days.

5533 [1773]

At a Meeting of the Parnas Hatanim & Ajuntos, it was agreed by a Majority to Elect, Two Parnasim and Two Hata-

[1] Island of St. Eustatius.

nim for the present year, many being disatisfied with the length of time they ware obliged to Continue in Office, when One Parnas Officiated with Two Hatanim, The following Gentlemen are appointed for the present Year

MR MANUAL MYERS, Parnas Prest
MR SOL MYERS COHEN, Parnas Rest
MR ISAAC MOSES, Hatan Torah
MR BENJ SEIXAS, Hatan Barashit

Solomon Simson Executor to the Will of his late Brother Sampson Simson having paid Twenty Pounds, being a Legacy left by the Will of the said Sampson Simson to the Sinagogue, for which he is to have an Hascabah annually and of Areb Kippur & Rosh Hodes

Tisri 3d 5534 [September 20, 1773]

At a meeting of the yahidim the following Persons were Elected Assistants for the present year

MR DANL GOMEZ } Continued
MR JOSEPH SIMSON } Continued

MR HAYMAN LEVY
MR MYER MYERS
MR SOLN SIMSON
MANUEL MYERS
SOLN MYERS COHEN

1st day of Hesvan, year 5534 * [October 18, 1773]

At a meeting of the Parnasim and Adjountos it was agreed that *Ribi Tobiyah* * from London haveing been maintained Two weeks at the Kahal * expences and haveing applied for assistance he intending for Philadelphia it is agreed to give him Eight Dollars and pay Mrs Hay's account acordingly

1st day of Hesvan 5534 * [October 18, 1773]

At a meeting of the Parnasim and Adjuntos the Shamas Levy Israel haveing presented a petition sitting forth that he can not live with his present sallery and praying an addition thereto it is unanimosly agreed that he shall have Thirty pounds per anum to commence from the *1st day of*

Tishri 5534 * [September 18, 1773]

At a meeting of the Parnassim and Adjuntos of the above date Michael Jacobs on applying for assistance, is to have all the money that he has offered and giving to our *Beth hakeneseth* * returned to him.

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Tamuz 17, 5534 [July 25, 1774]

At a meeting of the Parnasim and Ajuntos it was agreed to Send Mr Aaron Bosqualo to Curacoa as Soon as Possable giving him Provision and paying his Passage, and his board untill he leaves this place

Menahem 12 5534 [July 20, 1774]

At a meeting of the Parnasim and Ajuntos it was Agreed to pay the expences Attending Sending Rabbi Ezekiel to Statia and to Send a Dumb man back Immediately to Philadelphia also that Mr Solomon Simson keep all the Deeds, Bonds and Books, belonging to the Kaal untill a proper person or persons be Appointed by the Yahidim, to Receive and take Care of the Same The Book of Ascamot, the Book of Genl: Accounts & offerings and this Book of Minutes, excepted—

Ellul 21st 5534 [August 28, 1774]

At a Meeting of the Parnasim and Ajuntos the following Gentlemen were Elected Parnasim for the ensuing Year. Vizt.

	MR MATTS GOMEZ	P. Presidente
	MR ISAAC MOSES	P. Residente

And as there Arose Some Difficulty in procuring two proper persons for Hattanim it was Resolved that two out of the Six following Gentlemen shou'd be Ellected by drawing two promiscuously out of their Number. Vizt Messrs Hayman Levy Moses D Gomez Asher Myers Isaac Adolphus Myer Myers & Soln Simson upon which the Names of Mr Moses D Gomez

& Mr Soln Simson Came out, they Are Accordingly properly Ellected to serve the ensuing Year Vizt

MR MOSES D GOMEZ	H. Torah
MR SOLN SIMSON	H. Bereshit

Tisrie 3d Anno 5535 [September 8, 1774]

Att a meeting of the Yehedim Mess Daniel Gomez & Joseph Simson were Continued Assistants, and On Collecting the ballotts for the three addition Assistants, were as follows

For MR HAYMAN LEVY	8 ballots	On wch the following Gentlemen were declair'd to be duly elected MR HAYMAN LEVY MOSES GOMEZ MANUEL MYERS
MR MOSES DAN GOMEZ	6 do	
MR ASHER MYERS	3 do	
MR SOLOMON SIMSON	3 do	
MR SOLN MYERS COHEN	1 do	
MR MANUEL MYERS	6 do	

Mr Manuel Myers desired the Yehedim then present to take notice that he resign'd his office, as an Assistant, they then chose Mr Solomon Simson who likewise decline, accepting of said office on wch Mr Asher Myers was chosen in his stead. viz.

MR DANIEL GOMEZ
JOSEPH SIMSON } Continued Assistants

MESSRS HAYMAN LEVY
MOSES GOMEZ
ASHER MYERS } Elected Assistants for this present year.

Tisrie 8th Anno 5535 [September 13, 1774]

Att a meeting of the Parnasim & Assistants

Present

MESSRS HAYMAN LEVY
MOSES GOMEZ
ASHER MYERS } Assistants

Present

MATTATHIAS GOMEZ P. Presidt
ISAAC MOSES P. Residt

Mr Moses Dan Gomez resigned his Office of Hatan Tora, and paid his fine of five pounds. . . . . the Parnasim and Assistants, Unanimously elected Mr Hayman Levy, Hatan Tora, in the place of Mr Moses Danl Gomez the former nominated Hatan Tora, wch Mr Levy accepted of

Mr Moses Dan Gomez' then moved that the moneys subscribed towards Building the Walls & supporting the ground &a of the Beth Haim should be paid to the Parnas Presidente, to be applyed towards the said purposes & no other Agreed that the consideration of this motion, be defer'd untill our next meeting

Att a meeting of the Parnasim and Assistants on the 4th of Hesvan 5535. [October 9, 1774].

Present

Messrs { DANIEL GOMEZ, HAYMAN LEVY, MOSES DAN GOMEZ } Assistants

The Parnas Presidente complained that sundry papers, Deeds &c were Committed to the care of Mr Solomon Simson, as per Resolve of the Parnasim & Assistants of the last year on the 12th Menahem 5534 [July 20, 1774] wch for severall years past have been the Custom, to be deliver'd with all other papers, Bonds, Books—and the Moneys beloning to the Congregation from the Parnas Presidente unto the Suceeding Parnas & continued to be done, untill Mr Hayman Levy deliverd the same, unto Mr Solomon Simson, in whose hands they still Continue, the present Parnas Presidente, therefore, demaned the aforesaid Deeds, Bonds, papers, & Books to be deliver'd unto him as Parnas of this Congregation to be keept by him, untill his Presidentship be expired—then he would deliver, all papers books &c unto the next Parnas, in order that the same may allwas be keept by the Parnas Presidente for the time beeing for wch: purpose, he, proposed sundry resolves for their Approbation. after some time spent, in

consideration of the above, it was agreed to defer the farther Consideration of the same untill our next meeting, & the Parnas Presidente delivered the Parnas Residente a Coppy of said resolves, in order to communicate the same to the absent Assistants

In consequence of Mr Moses Dan Gomez motion at our last meeting it was agreed, the Parnas Presidente do receive the moneys subscribed, towards the building the walls, supporting the ground &ca of the Beth Haim for wch: purpose, Mr Moses Gomez deliverd the Subscription list unto him. Accordingly, and when received to be paid by him for the benefitt of the Buring ground and for no other purpose whatsoever, and that notice be given in the Sinagogue agreable thereto

Agreed that Mr Moses Dan Gomez & Mr Isaac Moses Parnas Residente be a committe to transact all the businiss concerning the Repairing, Building Walls supporting the ground, or the Hill of the Buring ground and to draw on the Parnas Presidente for the same to be paid by him out of the Moneys received of subscription for the benefitt of the buring ground

Att a Meeting of the Parnasim & Assistants

6th Hesvan 5535. [October 11, 1774].

Present

Messrs { DANIEL GOMEZ, HAYMAN LEVY, MOSES DAN GOMEZ, ASHER MYERS } Assistants

MATTATHIAS GOMEZ Parnas Prte
ISAAC MOSES Parnas Resite

The Parnas Presidente again Demanded the Books, Bonds, Papers &ca now in Mr Solomon Simsons possession, & desired their Concurrence to the Resolves proposed at our last meeting, wch: the Residente now returned to him. after

some considerable time spent in debating this matter Mr Hayman Levy moved that according to the Resolve of the 12th Menahem 5534 [July 20, 1774] the Yehedim, ought to be called to consult with them. It was accordingly agreed to call the Yehedim at three o'Clock in the afternoon on Sunday next.

Agreed that Moses B Franks be allowed two Cords Oake wood & Cartage that D . . . . H . . . . pention be augmented from Eight to Twelve Shillings per Week to Commence from the first Instant

Agreed, That Abraham Solomons Blog be allowed five pounds for his dispatch from hence.

That Jacob Rodrigues Brandon be allowed five pounds for his dispatch from hence to London, & to take his obligation to repay the same, at his arrivall there, according to his desire.

That Rabby Moses Lasarus, applycation be dismissed

Mr Hayman Levy, One of the Executors of the last Will of the late Mr Isaac Adolphus haveing paid this day unto the Parnas Residente Ten pounds, being fer a Legacey left in the Will of the said Isaac Adolphus, deceased, for the use of the Sinagogue in this City, for wch: the said Isaac Adolphus is Entitled to have an Hascaba, made, for him Annually, and Areb Kippur & Ros Hodes and at same time paid five pounds as a Legacey left by the aforesaid deceased towards building the Walls & supporting the ground at the Beth Haim

Att a Meeting of the Parnasim Assistants & Yehedim
ye 10th Hesvan 5535 [October 15, 1774]

Present

MESSRS DANIEL GOMEZ	MOSES D GOMEZ	Assistants
HAYMAN LEVY	ASHER MYERS	
MESSR MYER MYERS	SOLN MYERS COHEN	Yehedim
MANUEL MYERS	BENJA SEIXAS	
SOLN SIMSON		

Present MATTATHIAS GOMEZ Parnas Pte
ISAAC MOSES Parnas Rte

The Parnas Presidente acquainted this Meeting that he had twice Demanded the Books, Bonds, Papers &ca now in the possion of Mr Solomon Simson, should be deliverd unto him, and at the expiration of his Presidentship he would engage to deliver the same unto the next succeeding Parnas, as was formerly practiced that the Parnasim and Assistants had detirmined at their last meeting to Convene the Yehedim according to the Resolve of the 12th Menahem 5534 [July 20, 1774] to Confer with them, about said affair. the Presidente then read the Resolves he formerly proposed to the assistants for the Approbation of the Yehedim now present

After a long Debate, on this matter Mr Isaac Moses the Parnas Residente, proposed, to this meeting, that if the Bonds, Books, Deeds, Papers &ca now in the possesion of Mr Solomon Simson be deliver'd up unto the Parnas Presidente, to be keep by him during his Presidentship, that he the Residente, would agree to sign a Recept for the said Bonds, Books, Deeds, Papers &ca, binding himself, his Heirs & Executors in the sum of Five thousand pounds this Currency, payable to Messrs Manuel Myers & Solomon Myers Cohen, the late Parnasim, in trust for the Congregation for the use of the same, that he would deliver the aforesaid Bonds, Books, Deeds, Papers &ca unto the succeding Parnas of the next Year—and that, for the future, every Parnas on entering on his office shall give a Semeler obligation, on receiveing the aforesaid Books Bonds Deeds papers &ca, wch: was Unanimously assented, to, by all the Gentlemen Present and likewise came to the following Resolution Vizt

Resolved, That for the Future every Parnas Presidente on Entering on his office, shall give a recept for all such Books, Bonds, Deeds, Papers &ca beloning to this Congregation, that shall be deliver'd: unto him, according to a list, made of the same to be recited in said Recept, binding himself, his Heirs, Executors, Administrators & assigns, in the Sum of Five thousand pounds this Currency, payable to the Par-

nasim of the preceding year, in trust for the Congregation, for the use of the same, for the faithfull delivery of the same unto the next Succeding Parnas

Accordingly Mr Solomon Simson immediately deliver'd all the Books, Bonds, Deeds, papers &ca that were in his possesion, according to the list recited, in his recept unto Mattathias Gomez, the Parnas Presidente before the Yehedim then assembled when Mr Simson's obligation was cancelled and Mr Isaac Moses the Parnas Residente signed a recept or obligation according to the aforesaid Resolution in the Penalty of Five thousand pounds paybe to Messrs Manuel Myers & Solomon Myers Cohen, in trust for the Congregation, & for the use of the same the aforesaid Gentlemen were the Parnasim of the preceding year

Att a Meeting of the Parnasim & Assistants
12th Hesvan 5535. [October 17, 1774].

Present

MESSRS DANIEL GOMEZ
HAYMAN LEVY
MOSES D GOMEZ
ASHER MYERS
} Assistants

MATTATHIAS GOMEZ Parnas Presidente
ISAAC MOSES ditto Residente

As Complaint was made to the Parnas President, that the Widow Hetty Hays had bought out of the Markett a Quarter of Lamb, that was sealed, but not sherched & supposed kill'd by Hart Jacobs, our Shoheth, the President, in conjunction with the Residente summon'd the assistants and Rabby Samuel Bar Isaac a learned man, lately from London via Phillada (who has proper Credentialls from Haham Moses Cohen De Asavado, of London, & From other Hahamim) to Attend said meeting & to assist us with his advice When the Shoheth Attending, was called in, as allso Isaac Marcus (who formerly had been Shoheth in Holland) and now, re-

sides at the House of the said Widow Hetty Hays, acquainted us that the Quarter of Lamb, in dispute was sealed, but from appearance, was not Sherched, & that Rabby Moses Bar Eliezer, had likewise seen said Lamb, and was of the same oppinion—the Shoheth, assured us, on his word, that all the small Creaters & beasts that he had killed, since he had been Shoheth, was all Sherched, before he had sealed them, the Parnasim & Assistants Agreed with the aforesaid Rabby Samuel, that there were not sufficient evidence to condem the said Shoheth, and therefore Acquited him of the aforesaid Charge that the said Shoheth Hart Jacobs should attend the aforesaid Rabby Samuel Bar Isaac at his Lodgeings to be examined by him & if he should be of oppinion, that the Shoheth should be sufficient, to order him to go & kill for the Congregation, wch the Shoheth Hart Jacobs agreed to.

It was likewise agreed, with the aforesaid Rabby Samuel, and by his advice that Mrs Hetty Hays be acquainted that, as the Quarter of Lamb in question was not Sherched, or at least there seems to be a doubt about the same, that according to our Holy Law, when there's any doubt it's to be looked on as Treffo, therefore that she do Cassarar, or properly Clense, all her Spoons, plates and all other her utensall, used in her House, otherwise to be look'd on a Treffo house.

It was allso agreed that the Widow Hanah Lousada's pention be augmented from Eight shillings to Ten shillings per Week, to commence from the first Instant

Att a Meeting of the Parnasim & Assistants
the 13th Hesvan 5535. [October 18, 1774]

MESSRS DANIEL GOMEZ
HAYMAN LEVY
MOSES D GOMEZ
ASHER MYERS
} Assistants

Present

MATTATHIAS GOMEZ Parnas Presidente
ISAAC MOSES do Residente

The Parnas Presidente acquainted this Meeting that Hart Jacobs our Shoheth had this morning left at his House the Killing knife, pinchers, seals & hone and acquainted the said Presidente that he would not be Examined, either by Rabby Samuel Bar Isaac (as was agreed to yesterday,) or by Rabby Moses bar Eleazer or by Isaac Marcus, as he would rather resign his Office, rather then be Examined by either of them, but was ready to undergo an examination by any three or Six Shohethim of the Congregation the aforesaid Hart Jacobs attending was called in, when he related the same as before, related and insisted that he would not be examined by said Rabby Samuel, and the Parnasim & Assistants, relying on the learning of the aforesaid Rabby, insisted on the same, when the Shoheth told them he resigned his place of Shoheth

It was therefore Resolved to call a Meeting of the Yehedim to consult with them, about this matter, at three O'Clock, tomorrow afternoon

Att a Meeting of the Parnasim, Assistants & Yehedim
ye 14th Hesvan 5535 [October 19, 1774]

Present

MESSRS HAIM LEVY
MOSES D GOMEZ
ASHER MYERS
} Assistants

Present

SOLOMON MYERS COHEN
ABM ISAAC LEVY
} Yehedim

Present

MATTAS GOMEZ P. Pte
ISAAC MOSES P. Residte

The Parnasim acquainted this meeting that Hart Jacobs our Shoheth had refused to be examined by Rabby Samuel Bar Isaac, as was agreed, by the Parnasim & Assistants with said Shoheth, the 12th of this Instant, Hesvan [October 17],

and rather then be examined by said Rabby, had resign, the place of Shoheth of this Kaal, unto the Parnasim and Assistants yesterday

Mr Haim Levy then acquainted the Gentlemen Present that Rabby Israel Bar —— now at Eastown [Pennsylvania ?] had formerly desired him, should there be a vacancey in this Congregation to Acquaint him therewith It was accordingly agreed, that the Parnasim do write to said Rabby Israel Bar —— that the place of Shoheth of this Kaal is now vacant

(The blanks in the above minutes occur in the original JJL)

Att a Meeting of the Parnasim & Assistants
ye 3d Kisliew 5535 [November 6, 1774]

Messrs { DANIEL GOMEZ, HAIM LEVY, MOSES GOMEZ, ASHER MYERS } Assistants

Present

MATTATHIAS GOMEZ Parnas Preste
ISAAC MOSES do Residte

The Parnas Presidente, acquainted the Gentlemen present, that Hart Jacobs the Shoheth, had called at his House on the 17th Hesvan [October 22] & acquainted . . . . that he the Shoheth had just come from Rabby Samuel Bar Isaac of the surname of Keyser, the person formerly appointed to examine him, who accordingly Examined & approved of him, had told him that he the sd Shoheth, might go & kill for the Congregation wch the Rabby has since Confirm'd to the President & in Consequence, had delivered the Killing knife, pinchers, Seals &ca unto said Hart Jacobs, for said purpose, as the Congregation had been severall days without meat

The Presidente informed this meeting that he had understood that some of the Yehedim was of oppinion that a Meeting of the Yehedim should be called, to Ellect a new Shoheth in the place of Hart Jacobs who they said had resign'd, and

that the said Jacobs had Reported he would keep the place no longer then the Spring of the Year and then would resign. after some time spent in Debating this Matter it was therefore Resolved, that Hart Jacobs, our Shoheth had only resigned the place Conditionally, (if he was to be examined by Rabby Samuel Bar Isaac,) but as he has since Complyed with our request, by submitting to an examination of & has been approved by said Rabby, by wch he has vacated his former Resignation, it being only conditionally—therefore, there's no Occasion of calling a Meeting of the Yehedim

Resolved, that said Hart Jacobs be noticed to attend Our Meeting on next Sunday morning, at 11 O'Clock to acquaint us if he Intends to keep the place of Shoheth for a Continuance, otherwise to give timely notice, that we may provide ourselfs, with a Shoheth

Resolved, that the applycation of said Hart Jacobs for allowance for his lost of time (when he did not kill) be dismissed as it was his own fault that he sustained any loss by his obstinately refuseing to be examined before he was, therefore it was agreed that he should not have any allowance made him—one dissenting vote, vizt Mr Haim Levy,

Resolved On applycation of Joseph Bar Nathan, for wood that one Cord of Oake wood & Cartage be allowed him

Resolved On applycation of Rabby Samuel Bar Isaac Surnamed Keyser for a passage &ca for himself & his Son, either to London or Jamaica, that the Parnasim do enquire the Cost of a passage aforesaid To London & Jamaica, and to report the same, at our next meeting

Att a meeting of the Parnasim & Assistants
the 6th Kisleu 5535. [November 9, 1774].

Present

MR HAIM LEVY Assistant

MATTAS GOMEZ, Parns Preste
ISAAC MOSES, Parns Residte

After waiteing some considerable time, no other Assistants Appearing, altho duly notified, It was agreed, that

Rabby Samuel Bar Isaac should be dispatched for Jamaica, as there was a Vessell, ready to sail on Sunday next & his expences paid

Att a meeting of the Parnasim & Assistants the 10th Kislew 5535 [November 13, 1774]

Present

Messrs { DANIEL GOMEZ, HAIM LEVY, MOSES D GOMEZ, ASHER MYERS } Assistants

Prent MATTAS GOMEZ, Parns: Presidte
ISAAC MOSES, Parns: Residte

The Shoheth attendg. was called and Acquainted that we were informed he intended to resign his office of Shoheth—his answer'd, that he did not say what time he intended to resign, but whenever he did he would give three months notice

Resolved that the Parnasim do write Mr Naphy: Franks represntg the State of the Trusteeship of the Sinagogue, incloseing him a list of the Yehedim of this Congregation, and a Coppy of the old bond given by the old trustees, & desireing him to appoint New trustees, for the Same as he should think proper—and that the recept of the New deed, properly proved & recorded, that the old bond should be returned, to any person he should Appoint for said purpose, and the New trustees, here, will immediately, sign a bond, for a Counter security, that the same shall not be made use of for any other purpose, but, as a place of Public worship, for all the Jews residing in this Citty, or Congregateing with us—

Resolved, that as the present Kittle at the Bath belong to this Congregation being worn out, old and verry leaky—that Mr Asher Myers do view the same and if he thinks it can be mended, at a small expence, to do it, otherwise to make a new one, and take the old one in part of payment.

Att a Meeting of the Parnasim & Assistants

Ros Hodes Tebet 5535. [December 4, 1774]

Present

MESSRS DANIEL GOMEZ
HAIM LEVY
MOSES D GOMEZ
ASHER MYERS
} Assistants

Present

MATTAS: GOMEZ, Parns Presidte
ISAAC MOSES, Parns Residte

A Petition of Mr Benja Nathans requesting Assistants from this Congregation it was

Resolved that if he will, immediately go to Phillada the Congregtion is to be at the Expence of going there, provid it does not exceed three Dollers

Resolved that the Yehedim be called together on Sunday morning at Ten O'Clock, in order to recommend to Mr Naphy: Franks a sufficient Number of Persons to be Trustees for the Sinagogue

And it was allso agreed by Mr Daniel Gomez that as soon as Mr Franks appoints Trustees, for the Sinagogue, provided Mr Franks appoints, Two of Mr Gomez's Family, he will then immediatetly appoint Trustees for the Buring ground, half of said Number of persons so appointed to be chosen by the Yehedim and the other part by himself

At the same time the Trustees for the House, the Rabby now lives in, shall give such security, as is requested by the Congregation

Sunday the 8th Tebath 5535 [December 11, 1774]

At a Meeting of the Parnassim, Adjuntoes and Yaheedim

Present

MR HAYMAN LEVY
MR MOSES D GOMEZ
MR ASHER MYERS
} adjuntoes

MR MATHIAS GOMEZ P.P.
ISAAC MOSES P.R.

MR MYER MYERS
MR SOLOMON SIMSON
MR SOLOMON MYERS COHEN
MR BENJAMIN SEIXAS
} Yaheedim

Mr Parnass moved—Wether the present Booke of Yaheedim & Lawes, should be Transcribed into another booke, the present Booke to be Sealed up and Kept with the Other books, belonging to the Congragation, and a New booke to be Oppend, and the Names of those Yaheedim that are Either, Deceased or, Removed be Transcribed by the Parnassim Present, and Any Other Person Choosing to become a Yaheed shall Signe their Own Names—Resolved Unanimously that the said booke be Imediatly Transcribed

The Parnassim requested that a Number of Persons be Appointed to be recomended to Mr Franks as Trustees for the Synagogue, and the folowing Persons Were Unanimously Chosen vizt Mr Isaac Seixas, Mr Jacob Rodd Rivera, Mr Aaron Lopez, Mr Myer Myers, Mr Hayman Levy, Mr Moses D Gomez, Mr Samuel Judah, Mr Solomon Simson, Mr Mathias Gomez

And it is Further Resolved, that if Mr Franks Confirms Said Persons so Recomended, that they shall be Trustees for the whole Real Estate belongin to this Congragation

And after the Above persons being Confirmed by Mr Franks, and the present Trustees for the buring ground and house the Rabbi now lives In. They shall give such Security as shall be requierd and to such Persons, as shall be Appointed, by the Parnassim, Assistance and Yaheedim

And that it may hereafter, Appear that the Above Resolutions Were Unanimously agreed to We the Yaheedim at present Assembled have Subscribed Our Names

MATTATHIAS GOMEZ	HAYMAN LEVY	SOLOMON SIMSON
ISAAC MOSES	ASHER MYERS	SOLN MYERS COHEN
MOSES GOMEZ	MYER MYERS	BENJAMIN SEIXAS

We the Subscribers not being present at the foregoing Resolves have perused and do agree to them

DANLL GOMEZ JOS SIMSON.

Ros Hodes Tebeth Anno 5535 [December 4, 1774]

After the Yehedim were withdrawn, it was Resolved by the Parnasim and ajuntos then assembled, that a half Joe. be allowed Mr Jacob Rods Rivera of Newport Rhode Island wch: he advanced towards the passage of Mr Abm Solomons Blog from said place to Surunam.

It was allso Resolved that the Samas Judah Levy, be allowed one loade wood and Cartg &ca for the use of the Parnasim & Assistants at their meetings

Att a meeting of the Parnasim, Assistants & Yehedim

The 16th Tebeth 5535 [December 19, 1774]

Prent

MESSRS DANIEL GOMEZ
HAIM LEVY
MOSES D GOMEZ
ASHER MYERS
} Assistants

MESSRS MYER MYERS
EMANUEL MYERS
SOLOMON M COHEN
SOLOMON SIMSON
} Yehedim

MATTATHIAS GOMEZ Parnas Presdte
ISAAC MOSES Parnas Residte

The Parnasim acquainted the Gentlemen present, that Mr Moses D Gomez for himself and his Father Mr Daniel Gomez (being ajuntos) had desired them to call a perticuler meeting of the Yehedim, as he would then propose something of moment to them.

Mr Moses D Gomez then moved that Mr Moses Mordy Gomez be added to the list of Trustees, for the Synagogue, Beth Haim and the House & Lott next to the Synagogue, in order to make an equal number on each side, as he did not know but that the Number agreed on at the last meeting of the Yehedim was equal, to wit, Eight, Now observes that there were Nine Trustees, therefore desired their concurrence with

his Motion and desire. some of the Yehedim were of opinion that Mr Abm Gomez should be added to the list instead of his brother Mr Moses Mordy: Gomez, as he the said Abraham was the Eldest Son of Mr Mordy: Gomez deceaced—On wch a Debate arose.

Mr Emanuel Myers then withdrew . . . . some time after Messrs Daniel Gomez & Moses D Gomez likewise withdrew. After some time, spent in Debateing it was agreed to propose to Messrs Daniel Gomez & Moses D Gomez, that if it be agreable to them, to add to the list of Trustees formerly agreed to Messrs Abraham Gomez, his brother Mr Moses Mordy Gomez and Mr Manuel Myers that if Mr Franks should appoint any of his Family or any of this Congregation in Addition thereto that they shall be accepted.—that Messrs Daniel Gomez, Joseph Simson and Myer Myers do sign a Bond to abide thereto, in the Penalty of five hundred pounds for the use of the Congregation. and if Messrs Daniel Gomez & Moses D Gomez do agree to the above proposials that all parties will likewise agree not to write any private letters to Mr Franks relative thereto

And that Mr Daniel Gomez have liberty to appoint a vacant place at the Beth Haim for the burial of himself and son Mr Moses D Gomez his wife and two sons whenever the Almighty is pleased to take them to Himself, wch spot is not to be Walled or Fenced in, but to be left as a vacant spot.[1]

16th Tebeth 5535 [December 19, 1774]

After the Yehedim were withdrawn, it was Resolved by the Parnasim and Messrs Haim Levy & Asher Myers assistants, that Mr Benja Nathans be allowed Four pounds, instead of the three Dollers formerly agreed to

[1] This paragraph in the original relating to the privilege of Mr. Gomez's selecting a burial spot is passed over with the pen and looks as if it were either rescinded or declined JJL

At a Meeting of the Parnasim & Assistants 29th Tebeth 5535 [January 1, 1775]

Present

MESSRS DANIEL GOMEZ
HAIM LEVY
MOSES D GOMEZ
ASHER MYERS
} assistants

Present

MATTATHIAS GOMEZ, Parnas Presidente
ISAAC MOSES, Parnas Residente

The Presidente, acquainted the Gentlemen present, that according to desire he had acquainted Messrs Daniel Gomez & Moses D Gomez with the Proposials of the Yehedim at their last meeting. Messrs Daniel Gomez & Moses D Gomez then said they would not agree to the aforesaid proposials, nor would consent to have any other name added to the list of Trustees, but Mr Moses Mordy Gomez on wch: a Debate arose and soon after, they both withdrew, from the meeting

A Letter was then read, directed to the Parnasim and ajuntos from our Hazan Gershom Seixas Representing to us that the perquisites of his office, was verry Inconsiderable, & his time entirely taken up with the Duties, thereunto beloning, he was under the Disagreable necessity of applying for an additional Sallery, the Sum he thinks requisit is One hundred and Forty pounds per Annum with the perquisits as usual, upon these terms is willing to continue otherwise beg leave to decline serving any longer then the present quarter in hopes that we will take these premises in our serious consideration

Resolved, that the further consideration be defer'd to our next meeting.

At a Meeting of the Parnasim & Assistants the 5th Adar 5535 [February 5, 1775]

Present

MESSRS HAIM LEVY
ASHER MYERS
} assistants

Prent

MATTATHIAS GOMEZ, Pars Predte
ISAAC MOSES, Pars Residte

The Presidente acquainted the Gentlemen Assembled, that our Shoheth Hart Jacobs [illegible] Hebrew Tuesday last that he the Shoheth, [illegible] warning to the Congregation as he intended to resign his office of Shoheth and desired them to look out for another person for said office. Resolved that the above be published in the Sinagogue tomorrow morning & that if any person has a mind to sett up for said office to make application in time. Resolved that the Expences of Moses Leaitar be paid & that the Parnasim dispatch him to South Carolina.

Resolved that the Parnasim do apply to Mr Kemp the Attorney General, for his advice, wither Mr Myer Myers as one of the present Trustees for the House adjoining the Sinagogue, can Legally be appointed as a Future Trustee for the whole Real Estate beloning to this Congregation.

Att a Meeting of the Parnasim & Adjuntos the 3d R H Vea Adar 5535 [March 5, 1775]

Present

MESSRS HAIM LEVY
ASHER MYERS } assistants

Present

MATTATHIAS GOMEZ, Parnas Presidente
ISAAC MOSES, Parnas Resident

The Parnasim acquainted this Meeting that according to the Resolve of our last meeting they had waited on the Attorney Generall, and asked him wither Mr Myer Myers as one of the present Trustees for the House adjoining to the Sinagogue can Legally be appointed as one of the Future Trustees for the whole Real Estate, beloning to this Congregation *Answered*. That in such case, the Present Trustees must first Convey their Right to other persons, then those Persons must reconvey the Premisses unto the whole of the Future Trustees of the whole Real Estate beloning to the Sinagogue.

Mr D . . . . H . . . . made applycation, that as he and his Wife was old and infirm, at May next he must move & Rents high, he would propose to board at some private family and desired our Assistance. It was Resolved that at present we could Not augment his Pention as the Sedaka could not afford any more then his Present pention

As Public Notice had been given in the Sinagogue that the Shoheth had given warning he intended to resign his office and those Persons who had a mind to sett up as Candidates were desired to apply in time, but as no person appearing, nor no applycation had been made, It was Resolved, the Parnas Presidente do write to Rhode Island and the Parnas Residente do write to Phillada desireing their friends to make the same Public in said Congregations and enquire if there were any persons that was duly quallified and willing to serve this Congregation in said office

* * * * * * * * * *

Att a Meeting of the Parnasim & Assistants
27th Vea Adar 5535 [March 29, 1775]

Present MATTATHIAS GOMEZ Parnas Presidte
ISAAC MOSES Parnas Residte

Present MESSRS HAIM LEVY, ASHER MYERS } assistants

The Presidente acquainted the Gentlemen, meet that he had received a note from our Hazan Gershom Seixas wch he read and is in the following words Viz

Sir Three months are Elasped since I deliver'd you my proposials in Wrighting to be considered of by the adjuntos As you have not yet detirmined think it necessary to inform you if I begin another Quarter I expect a Complyance with my requisition, the Quarter Commences Ros Hodes Nisan, [April 1] your answer by Thursday afternoon will very much oblige Sir

Your Most Obedt Servt

Mr Mattathias Gomez

Signed GERSHOM SEIXAS

These Tuesday morning On Wch occasion with the Concurrence of the Residente, summonsed this meeting After debateing on the aforesaid—Resolved that from the Situation of this Congregation at present we could not Comply with the Requisition of the Hazan, but would settle his Sallery at One hundred pounds per annum & his perquisits as usual weh he refused he was then desired to officiate for One Quarter annum, he Answer he would only officiate for one Quarter longer, either at the old rate or at One hundred pounds per longer at the Rate of One hundred & Twenty pounds per annum &ca he was then desired to waite for an answer till Sunday next, but he would not waite longer then tomorrow afternoon as he was then to give an answer to another place We then acquainted him, that we had agreed we could not give him any more than one hundred pounds per annum & perquisits as usuall, and desired him to aequaint us if he did not chose to accept of the aforesaid offer, if he resigned his office He answer he could not take less than One hundred and Twenty pounds pr annum &ca and resigned his office

Resolved that the Parnas Presidente do desire the Rabby Mr Abm Is: Abrahams to officiate next Sabath—

Att a Meeting of the Parnasim & Assistants the 2d Nissan 5535 [April 2, 1775]

Present MESSRS HAIM LEVY } Assistants
ASHER MYERS }

Present MATTATHIAS GOMEZ Parnas Presidente
ISAAC MOSES Parnas Residte

The aforesaid Gentlemen being meet it was represented to us that our Hazan Gershom Seixas, would officiate for one year Certain at One hundred & Twenty pounds pr annum & the Perquisits he usually have had, but as three of our assistants had not for some time past meet us it was Judged Expedient to send for them before we entered on the merits of this Cause, on enquiry found that Mr Joseph Simson, was

indisposed & Could not attend, Resolved to send the Samas with the following letter signed by the Parnasim directed to Messrs Daniel & Moses Gomez wch is as follows

Gentlemen We have for severall meeting past regularly summonsed you to meet us as adjuntos, wch you have not thought proper to Comply with, we therefore should be glad to know wither you intend to meet us in Future or not, we have now buissiness of Importance before us and shall waite Your Answer till five O'Clock, and if you do not Appear, that you can nott Justly Attribute any blame on us for not being Consulted on the point in question

MATTATHIAS GOMEZ
ISAAC MOSES

To Messrs Daniel & Moses Gomez

Hebra 2nd Nisan 5535 [April 2, 1775] 4 oClock

The Samas on his return, acquainted us that accordg to our Order he had deliver'd the aforesaid letter to Messrs Daniel & Moses Gomez who desired him to give their Compts to the Gentlemen & tell them that it was reported that they the said Daniel & Moses Gomez were not Honest Men and as such they could not meet them

After takeing the Subject matter of this meeting in Consideration and fully debateing the same, came to the following Resolution Viz. Resolved, that our Hazan Gershom Seixas be allowed a Standing Sallery of One hundred pounds per annum this Curry: for One Year to Commence from this day, and Twenty pounds more to be paid him in the following manner that is to say, if at the Expiration of the first six months next insueing this date—there should be a sufficiencey in the moneys beloning to the Sedaka to discharge One half of the additionall Twenty pounds then it is to be paid Out of the same. Otherwise we the present Parnasim & adjuntos due agree to reinburse to the Sedaka the aforesaid Ten pounds, and we likewise do agree to do the same at the Expiration of the other Six months wch will be next Ros

Hodes Nisan 5536 [April 2, 1776] if there should not be a Sufficiencey in the moneys Beloning to the Sedaka to pay the said Hazan the other Ten pounds.

Ear 8th 5535. [May 8, 1775].

At a meeting in the Adjunto this day, Present,

The Parnasim

MR DANIEL GOMEZ
MR HAYMAN LEVY
MR MOSES GOMEZ
MR ASHER MYERS
} Adjuntos

Mr Mathias Gomez deliverd the Deeds & Papers Comforable to the recept given by the present Parnas, also Sundry Memorandums Made and rec'ved in the said Mr Gomez' Parnasship Mr Mathias Gomez, being in Doubt, weither the list of Subscription, for the burring ground, with the Money Collected, should be Deliverd Over also, to the Present Parnas Resolved, that the List and mon'es rec'ved be delverd over

5535 [1775]

At a Meeting of the Adjunto this day Present the

Parnasim

MR HAYMAN LEVY
MR MOSES GOMEZ
MR ASHER MYERS
} Adjuntos

The Parnas Informed the Meeting that Hart Aaron, the Shochet, had resignd his Post and Deliverd his Knife and Pincers, and that he had requested the said Hart to apear which he did Accordingly, Mr Hart being Called in sett forth that his present Sallry was Insuffic'nt to maintain him, and he Could not Serve Unless his Sallary was Augmented, Resolved that Fifty Pounds be allowed to the Sochett for One year, to Commence from this day

The Parnas Acquainted the Meeting that he had recved a Letter from London, requesting the Assistance of this Kaal

toward the Distresed Poor of Smyrna as Also a Letter from Mr Isaac Decasta (Da Costa) of Charlestown requesting Assistance toward building a Synigog. Which Letters being red, Resolved, That it is not in the Power of this Congragation at Present to Give any moneys toward any of those Uses.

Mr Hayman Levy moved, that to avoid Further disputes Concerning the Appointment of Trustees, a List be made Out of All the reputable Yaheedim and Others Congregating with us, to be Sent to Mr Franks in London, and whomever Mr Franks shall apoint to be Deemed Good, Mr Daniel Gomez Apointing at the Same time Trustees for the burring ground, before the said List is Sent, to be deposited in an Indiffrent Hand, till Mr Franks appointment Comes Over, and that we will Abide by the same, Mr Moses Gomez requested that he might have a Copy of said Motion before it was Agreed to, to Consult with his Father, which was agreed to and a Copy of the resolve given to Mr Moses Gomez—

At a Meeting of the Parnassim and Adjuntos

Present The Parnassim, MR HAYMAN LEVY, MR ASHER MYERS } Adjuntos

The Parnas Presented a Letter he had recivd from Mr Moses Levy, Parnas of the K K of Newport, Inclosing Severall Papers, from Hebron together with a Letter from the Revd H.H. Samuel Cohen, requesting the Assistance of this Congregation to relieve our distresd brethern of the Hebron, and Mr Moses Levy requesting Our Assistance in dispatching the said H.H. Samuel Cohen to London as it would prevent their Sending the said Haham to this place, and the same being taken in Considration, Resolved That we will bear an Eaquall part with the Congregation of Newport in all the Expences toward maintain'g and Dispatching the said H. H. to London and the Parnass is hereby Impowrd to pay the same

at a Meeting of the Parnassim & adjuntoes the following Gentlemen were Elected for the Ensuing year

MR MOSES D. GOMEZ,	President
MR. SOLOMON SIMSON,	Resident
MR. ASHER MYERS,	Hattan Tora
MR. JOSEPH PINTO,	Hattan Bereshitt

At a Meeting of the Yehidim the 3d day of Tisri 5536 [September 27, 1775] the following Gentlemen were nominated, & Elected assistants for the Ensuing year

HAYMAN LEVY ASHER MYERS MANUEL MYERS
MATTATHIAS GOMEZ ISAAC MOSES

The Above written Gentlemen (except Mr Mattathias Gomez not Present) all refuse to serve, whereupon by the Unanimous desire of the Yehidim, Mr Hayman Levy is to act, in giving out the Mitzvot in Sinagogue, with power to Call the Yehidim when he thinks necessary

(Signed)

ASHR MYERS MYER MYERS MANUEL MYERS
BENJAMIN SEIXAS SOLN MYERS COHEN
SOLOMON SIMSON ISAAC MOSES ABRAHAM ISAACS

Copy of a memorandum written on a half sheet of paper and attached by a wafer to the Book vizt. *No date*

"It appears that no minutes of the proceedings of the Congregation are to be found from 3d Tisri 5536 [September 27, 1775] to the 14th day of Kislieu 5544, [December 8, 1783] the meeting having been Called in pursuance of the power given to Mr. Hayman Levy at the aforesaid meeting 3d Tisri 5536 [September 27, 1775] almost 8 Years. during the interval most of the Yehadim had left the City in Consequence of the Revolutionary War & the City having been taken possession of by the British troops, & it was not until peace took place that the members returned to the city, when Mr Hayman Levy Called the meeting.

I wrote the foregoing for the information of after ages

(The original signed) Naphtali Phillips

At a Meeting of the Yahidim of the Kaal Kadosh Sheerith Israel on Tuesday Evening the 14th Tishrei 5544.

Present

Hayman Levy
Mayer Myers
Abm. Abrahams
Solm. Simpson
Isaac Moses
Abm. Isaacs
Solm. Myers Cohen
Benj. Seixas

Mr. Hayman Levy - acquainted the meeting that he had convened them together, agreable to a Law Vesting him with that power passed the 3rd day of Tisre 5536

Whereupon it was agreed that the proceedings be minuted & published in the Synagogue in the manner following

Whereas Mr. Alex. Luntz, late Parnass of this Congregation, did on Saturday last resign his Office publickly in the Synagogue which he had only accepted till the Evaquation of this City took place

Resolved that Mr. Hayman Levy do act as President till

REDUCED FACSIMILE OF PAGES OF MINUTE BOOK, DECEMBER 9, 1783, SH

till proper Officers shall be Elected & that he exercise the same
power as a Parnass formerly did, agreable to our old Constitution
Resolved, that an Address be presented to his Excellency Gov.
Clinton — & that Messrs. Hayman Levy Myer Myers &
Isaac Moses Sign, & Present the same in behalf of this
Congregation —

On Wednesday the 22nd day of Thisleu, Mr. Hayman Levy call'd a meeting
of the Yehedim, when appeard himself Mr. Myer Myers, & Mr. Abm.d
J. Abrahams who concluded that Mr. Hayman Levy should desire the
Hazan to call the whole Congregation, on Sabbath next, for every
one, from twenty years old & upwards, to meet at the [illegible]'s house on
Sunday next, at ten O'Clock in the morning — [illegible]

NG RESOLUTION FOR PRESENTING AN ADDRESS TO GOVERNOR CLINTON.

At a Meeting of the Yahidim of the Kaal Kadosh Shearith Israel on Tuesday Evening the 14th Cislieu 5544 [December 9, 1783]

Present	HAYMAN LEVY	ISAAC MOSES
	MYER MYERS	ABM ISAACS
	ABM I ABRAHAMS	SOLN MYERS COHEN
	SOLN SIMPSON	BENJN SEIXAS

Mr Hayman Levy acquainted the meeting that he had Convened them together, agreable to a Law Vesting him with that power pass'd the 3d day of Tisri 5536. [September 27, 1775].

Whereupon it was agreed that the proceedings be minueted & publish'd in the Synagogue in the manner following.

Whereas Mr Alexr Zuntz,[1] late parnass of this Congregation, did on Saturday last resign his Office publickly in the Synagogue which he had only accepted till the Evaquation of this City took place,

Resolved that Mr. Hayman Levy do act as President, till proper Officers shall be Elected & that he exercise the same power as a parnass formerly did, agreable to our old Constitution

Resolved, That an address be presented to his Excellency Govr: Clinton & that Messrs Hayman Levy Myer Myers & Isaac Moses Sign, & Present the same in behalf of this Congregation.

On Wednesday the 22nd day of Thislieu [December 17] (evidently intended for Kisleu.) Mr Hayman Levy call'd a meeting of the Yehedim, when appeard, himself, Mr Myer Myers, & Mr Abm I Abrahams who concluded that Mr Hayman Levy shou'd desire the Hazan to call the whole Congregation, on Sabbath next, for every one, from twenty years old & upwards, to meet at the *Shammas's* * house on Sunday next, at ten O'Clock in the morning

HAYMAN LEVY

Hayyim ben k. Moshe Segal Parnas *

[1] Alexander Zuntz was a Hessian and an officer of the German troops employed by the British in the Revolutionary War.

At a Meeting of the Congregation of the Kaal Kadesh Sheerith Israel the 26th day of Cisleu, 5[illegible]4 [December 21, 17[illegible]]

Present

MOSES GOMEZ	LEVY SIMONS	ALEXR ZUNTZ
MYER MYERS	BENJN. JACOBS	LYON HART
HAYMAN LEVY	MANL. NOAH	DANL GOMEZ
URIAH HENDRICKS	JOSEPH A MYERS	BENJN S JUDAH
ABM ISAACS	ISAAC H LEVY	SAML ISRAEL
SOLN M COHEN	ABM I ABRAHAMS	MOSES ISRAEL

A Motion made by Mr Danl: Gomez, that the present mode of governing the Congregation that is now adopted, be in force untill next *Pesach* * with the foregoing amendment made by Mr Myer Myers vizt, whoever is the acting Parnass shall abide by the Laws made on the 20th day of *Shebat* * 5[illegible]21 untill that period, carried unanimously

A Motion made by Mr Soln Myers Cohen, seconded by Mr Abm Isaacs that 5 Gentn: be appointed out of the Congregation to be assistants to the acting Parnass untill *Pesach* * Carried in the affirmitive

Upon which the Meeting proceeded to elect by ballot & the majority apear'd for the five following Gentlemen

MOSES GOMEZ who has since resignd
MYER MYERS
ABM ISAACS
ALEXR ZUNTZ
SOLN M COHEN

And Mr Hayman Levy was unanimously chosen acting *Parnass* & Mr Danl: Gomez was Elected Gaboy, but resign'd his place when Isaac H Levy was chosen in his place

A Motion made by Mr Hayman Levy to write Mr G Seixas whether he looks upon himself as *Hazan* * to this *K. K.* * or not, & what Salary he expects to have, carried in the Affirmitive

A Motion made by Mr Hayman Levy & Seconded by Mr Moses Gomez, on a petition from Mr Jacob Cohen *Hazan* *

whether he shall have as a present the sum of £10. or not—Carried in the affirmitive.

Messrs Myers & Hendricks was Elected to superintend the *Beth Hayyim* * & do what is necessary to be done.

A Motion made by Mr Uriah Hendricks & seconded by Mr Myer Myers whether the address be presented as it is now in the name of Exiles or in the Name of the Congregation in Genl to his Excellency Govr Clinton, Carried to be presented in the Name of Congregation in genl.

A motion made by Mr Abm Isaacs & seconded by Mr Hayman Levy, whether the Mikva is to be repair'd or not. Carried in the Affirmitive to be done as soon as possible

On the 10th Day of Tebet 5544. [January 4, 1784].

At a Meeting of the Parnass & Assistants, a petition was presented by Mr Benjn I. Jacobs, to admit his being married to a Woman not belonging to our society, with intent to make her a Proselite, which Petition is refused in consequence of a Law to the contrary, dated the 6th day of Nisan 5523 [March 20, 1763]

Resolved, the same Day, that the Parnass pay Michl S Hays his usual Allowance till the *Jehidim* * meet for the purpose of establishing a Samas

Resolved, that the Well in the Shool yard be repaird & a Pump put in the same

On the 18 Day of Tebet 5544 [January 12, 1784]
At a Meeting of the Parnass & Assistants, present
Soln Myers Cohen, Abm Isaacs & Alexr Zuntz
Resolved that a Load of Wood be given to Mr Nathan

At a Meeting of the Parnass & Assistants on the 5th day of Sebat 5544 [January 28, 1784]

Present MESSRS SOLOMON M COHEN, ALEXR ZUNTZ, ABM ISAACS & MYER MYERS } Assistants
MR HAYMAN LEVY parnass

It was Unanimously, Resolved, to give Mr Gershom Seixas two hundred Pounds yearly from the time he shall reasume his Office as serving this Congregation as Hazan, the above salary to be paid Quarterly

At a Meeting of the Parnass and Assistants, on the 12th day of Sebat 5544 [February 4, 1784] Present

MESSRS MYER MYERS
SOLN M COHEN } Assistants
ALEXR: ZUNTZ
ABM ISAACS
MR HAYMAN LEVY Parnass

Mr Jacob Cohen the Officiating Reader, being present he agreed to continue performing as Such untill Mr Gershom Seixas shall reasume his Office, which he has engaged to do by Rosh Hodes Nisan ensuing. [March 23]

Resolved, same time that Mr Gershom Seixas be allowed Six Pounds Eight Shillings towards his travelling Expences.

Resolv'd, upon application made by Mr Jacob Cohen that he be allow'd Ten Pounds towards providing himself with a more comfortable habitation, as his wife's present Condition requires it

At a Meeting of the Parnass and Adjuntoes of the 28th day of Adar 5544. [March 21, 1784]. Mr. Hayman Levy presented an Affidavit of Mr Moses Gomez relating some Money for the use for repairing the Wall &ca of the Burial Ground, it is Resolved. That no Answer can be given untill a general Meeting of the Congregation takes place. it is Also Resolved, that the Bath be repaired as soon as Possible

MYER MYERS
ALEXR: ZUNTZ } adjuntos
HAYMAN LEVY

At a Meeting of the Parnass and Assistants on the 13 day of Nisan 5544 [April 4, 1784] for the purpose of Electing a Parnass to officiate untill *Rosh Hashana* * ensuing, it was unanimously agreed to request Mr Hayman Levy to continue in said Office untill that Period.

Resolved, at the same time, that the *Parnas* * Convene the *Jehidim* * in *Chol hamoed* * to Elect five Assistants

MYER MYERS HAYMAN LEVY
ALEXR ZUNTZ

At a meeting of a number of the Congregation on the 4 day of *Iyar* * 5544 [April 25, 1784] being legally Convened vizt Mr HAYMAN LEVY, *Parnas**

MESSRS MYER MYERS
ABRAHAM I ABRAHAMS
MOSES D GOMEZ
JOSHUA LEVY
ALEXR ZUNTZ
URIAH HENDRICKS
JOSEPH PINTO
LION HART
SOLN M COHEN
ISAAC MOSES &
SOLOMON SIMSON

their votes being duly taken, have appointed Messrs Hayman Levy Myer Myers & Solomon Simson, a Committe to wait on Mr Rosewalt to endeavour to obtain a few feet of ground back of our burying Place, for the use of the Congregation, in supporting the aforesaid Burying Place Wall, & to obtain an Estimate for the Expences that may be wanting for Masons Carpenters &c. At the aforesaid Meeting the votes being taken, the following Gentlemen were elected to serve as Assistants till the fast of *Gedalya.**

MESSRS MYER MYERS 9
SOLN SIMSON 6
ISAAC MOSES 9
SOLOMON M COHEN 6 resign'd
and ALEXR ZUNTZ 9
MOSES GOMEZ 1
ABM I ABRAHAMS 4
JOSHUA LEVY 2
LION HART 1
URIAH HENDRICKS 3

Mr Haym Salomons having requested the small Branches

Resolved, by the Gentlemen present that the small Branches be presented to the *K. K. Mikve Israel* * in Philadelphia, & that they be delivered to Mr Haym Salomons for that purpose

MYER MYERS HAYMAN LEVY

At a meeting of the Parnass and Assistants on the 18th day of *Iyar* * 5544 [May 9, 1784] Messrs Solomon Simson & Alexr: Zuntz, are appointed to Preside at the Election on Wednesday next to receive the Votes for Choosing Trustees, for the Ancient Jewish Congregation known by the Name of *She'erith Israel* *

Also agreed that the *Parnas* * Mr Hayman Levy will be pleased to send the *Shammash* * to all those Intitled to Vote for the above purpose. also agreed that it be published by the *Hazan* * Mr Gershom Seixas, that every person are to take their seats in Synagogue till call'd upon for their Votes, and that no other business is to be transacted there. And that after the Election any other business will be transacted at the Hebra, where the Gentn: are requested to attend to Elect an Assistant in the room of Mr Soln M Cohen who has resign'd said Office.

Resolved, that a Certificate be given to Mr Jacob Cohen setting forth that since he has Officiated as *Hazan* * to this Congregation, that he has behaved during his residence among us, with propriety & decency, & that his dismission is caused by our former Hazan's returning to his Office.

Resolved, that Mr Gershom Seixas *Hazan* * is permitted to deliver to Mr Moses Gomez Senr: the *Sefarim* * belonging to him, & he is desired to ask a receit for the same.

Agreable to an Order published in the Synagogue on the 3d day of *Sivan* * 5544 [May 23, 1784] for the *Jehidim* * to meet and Elect an Assistant in the room of Mr Soln: M Cohen who has resigned

Present MR HAYMAN LEVY *Parnas* *
MESSRS MYER MYERS
SOLN SIMSON
&
ALEXR ZUNTZ
ISAAC MOSES

And as no other of the Congregation met agreable to the above Orders, Resolved, to postpone the above Election to a future Meeting

Manahem 21st 5544 [August 8, 1784]

The Parnass & Junta have taken into Consideration the Petition of the *Hazan* * Mr Gershom Seixas, likewise the Situation of the Sedaka which will not admit at present in their Opinion of any Additional expences Application being made by Mr Joseph Nathans to the Parnas & Junta for Assistance agreed that they will recommend him to the Trustees for an Allowance to his Son for his Maintenance

At a meeting of the Elders of the Congregation of Shearith Israel the First Sivan 5545, [May 10, 1785] present Mr Hayman Levy, Mr Abraham I Abrahams, Mr Myer Myers & Mr Solomon Simson, Application was made by Mr Benjamin Seixas respecting Mr Manuel Myers' not having any Mitzvoth for some time past, and as no Laws or resolutions were ever made to deprive him of the same,

Resolved that the Parnas or the Person acting in his stead, shall for the future give him such Mitsvoth, as may be proper

ABM I ABRAHAMS
MYER MYERS
SOLOMON SIMSON

Agreeable to notice given by the Parnas the ajunta met a the Hebra, Hesvan 18th 5546 [October 22, 1785].

Present MANL MYERS } Parnassim
SIMON NATHAN }
MOS. D. GOMEZ }
JOSA: LEVY } Adjuntos
JACB. MORDECAI }

On motion made resolved that a Letter be wrote Mr H Levy requesting him to deliver the Books & Papers in his Possession belonging to the Congregation, the following was agreed on & sent by the Shamas. The Parnassim & adjuntos

present their Compliments to Mr Hayman Levy & request his sending pr Bearer the Books & papers in his Possession belonging to the Congregation, dated in Ajunta Sunday Morning

MANUEL MYERS }
SIMON NATHAN } Parnm:

Tebet 24th 5546 [December 26, 1785]. Agreable to Notice given in Synagogue for Three Sabaths for the Election of a Hazan, Shochet & Shamas; and to consider of the propriety of appointing a Ribbi—The followg Gentn: attended

MR. MANL: MYERS	HAYAM MYERS
JOSA: LEVY	ALEXR: ZUNTZ
MYER MYERS	SIMON NATHAN
LEVY COHEN	SAML ISRAEL
SOL M COHEN	ABM I ABRAHAMS
ABM ISAACS	JOSA ISAACS
BENJN M SEIXAS	ISAAC ABRAHAMS
ISAAC H LEVY	JOS PINTO
HAYMAN SOLOMON	LION HART
SOL LEVY	E BENZAKEN
JACB MORDECAI	SOL SIMONS
SOL SIMSON	MOS ISRAEL
JACB PHILIPS	

(In the original to the name of Abm Isaacs 6 is written "voted for Shamas only" and to that of Saml: Israel "for Shamas only." JJL)

On motion made shall the Election of the difft: Officers be by Ballot or viva voce, carried in the affirmative.

Mr G. Seixas das declared duly elected Hazan by a Majority of 14 Votes

On a motion made That the Parnas & Ajunta shall affix the Duties of the difft: Officers now elected and that they draw up the Bill of Rights & present the same for the Consideration of the Congregation who are to amend or confirm the same. carried by a Majority

Mr A A Van Ottinger was declared duly elected Shochet having 22 Votes

Mr Michl: Hays appointed Shamas havg 16 Votes The Congn: then proceeded to the affixg: of a Rabbi and after debating on the same, It was moved & seconded, that Public Notice be given in Synagogue That any person capable of keeping a Shool, deliver in their proposals in writing to the Parnassim and Adjuntos by this day three weeks, when the Congregation are to meet & the same be laid before them— And that it be understood, the Hebra will be appropriated for the use of the School

Adjourned till this day 3 Weeks 10 o'Clock in the morning

1786 At a Meeting of the Congregation on Sunday the 16th Shebat 5546 [January 15, 1786] agreeable to public Notice given in Synagogue for 3 Successive Sabbaths the follg: Gentlemen attended

MANL MYERS	ELEAZR BEN ZAKEN
JOSA LEVY	JOSA: ISAACS
HAYAM MYERS	SOL SIMSON
SOL M COHEN	SAML ISRAEL
MYER MYERS	MOSES ISRAEL
ISAAC H LEVY	JACOB PHILIPS
LEVY COHEN	HAYMAN SOLOMONS
JACOB MORDECAI	MOS D GOMEZ SENR
SIMON NATHAN	SOL SIMONS
ALEX ZUNTZ	B S JUDAH

The Parnas informed the Congregation That no Person has yet offerd to serve as Ribbi and it was resolved that the further time of Sixteen Weeks be allow'd and that the Parnassim & Junta exert themselves to procure Terms from some proper Person & then convene the Congregation.

On Motion made & seconded that this meeting form themselves into a Committee of the Whole, and appoint a Chairman & proceed to take up the Bill of Rights agreed N. C. al

Mr Solomon Simson elected Chairman

The Bill of Rights being first read, was again read by parragraph and debated and with some small amendments was Unanimously agreed to

(This Bill of rights is not included in these minutes)

JJL

In Junta 7th Adar 5546. [February 5, 1786].

Present MANL MYERS & SIMON NATHAN Parnassim
JOSA LEVY & JACOB MORDECAI Assistants

On Motion made resolved That a Letter be wrote Mr Sol Simson Chairman of the Trustees, requesting him to send a State of the Synagogue Accts as furnish'd by Mr B Seixas their late Clerk & inform us what money has been recd: by him since his appointment as Clerk to the said Board

Resolved That a Letter be wrote to the Trustees requesting them to make application to Mr Hayman Levy acting Administrator to the Estate of the late Isaac Adolphus for the Amount of the expence attending the burial of Michal Judah informing at the same time that the Estate of the Said Adolphus is indebted to the decd:

Mr Simson furnished the Accts agreeable to Our Request —It is agreed that a Letter be wrote the Trustees requesting a full acct. of the Receipts & Expenditures of the Congregation that the same may be laid before the Congregn: for their Examination and that measures be pursued to retrench the Expences of the same

Adjourned till summoned by the Parnas

At a Meeting of the Parnassim & assistants this 23d: day of Iear 5546 [May 21, 1786]

Present SIMON NATHAN } Parnassim
MANUEL MYERS }
MOSES D GOMEZ }
JOSHUA LEVY } Adjuntos
JACOB MORDECAI }

The Parnass informed the Adjuntas of his having recd: a Letter from the Gabay of Gemilut Hasidim requesting leave

for the said society to have offerings made for their Benifit in the Synagogue

On Motion of Mr Mordecai, *Resolved*—That in order to Countenance every Charitable Institution as far as consistent with the Interest of this Congregation, the Parnassim & Adjuntas agree to allow offerings to be made in Synagogue for the benifit of the Hebra G. Hasadim in the following manner, —No person shall be allowed to make more than one offering for the benifit of said Society & at the same time shall be obliged to offer for the Zedaka, & should it from experience be found that this Indulgence to the Hebra is prejudicial to the funds of the Congregation this Resolution shall be rescinded of which notice shall be given to the Gabay or acting Person of the Hebra, one Month previous to the time the said Resolution is to take place

SIMON NATHAN
MANUEL MYERS

At a Meeting of the Parnassim & Adjuntos Sunday 28th Sivan 5546. [June 24, 1786].

Present MANUEL MYERS } Parnassim
SIMON NATHAN }
MOSES D GOMEZ JOSHUA LEVY—A

The Parnas read a Letter Mr Myers recd: in his absence Inclosing Mr Lawrence's Opinion with respect to liberty having been granted to the Society Gemiluth Hazedim admitting them to make offerings in the Synagogue, One of the Adjunta being out of Town it was moved & Seconded—that the Adjunta adjurn untill Tuesday Afternoon 5 OClock.

The Parnassim & Adjuntas mett according to Adjurnment

Present MANUEL MYERS } Parnassim
SIMON NATHAN }
JOSHUA LEVY } Adjuntas
JACOB MORDECAI }

On Motion made & Seconded the Adjuntas Adjurned untill Sunday morning 10 OClock

Monday ye 7th Tamuz [July 3]

Agreeable to adjournment on ye 1st Tamuz. [June 27].

Present MANUAL MYERS } Parnassim
SIMON NATHAN
MOSES D GOMEZ } Adjuntas
JOSHUA LEVY

The Parnas informed the Junta, that he had been applied to by the Trustees for their Answer, upon which it was moved that a Committee be appointed to take Counsils Opinion, & State the Case, & so soon as they have the opinion of a Lawyer they will then answer the Letter reed: from the Trustees

It was also moved that the Parnass inform the Chairman of the Trustees with the above resolve, The Committee appointed to take Counsils Opinion Mr Manuel Myers & Mr Jacob Mordecai.

At a meeting of the Parnassim & Adjuntas Convened at the Instance of the Parnass this (no date in the original)

Present MANUEL MYERS } Parnassim
SIMON NATHAN
MOSES D GOMEZ } Adjuntas
JOSHUA LEVY
JACOB MORDECAI

The Parnas read a Letter, he, that day reed: from the Chairman of the Board of Trustees, in the following words "Sir We are informed that in Consequence of an application from the Hebra Gamilut Hasidim, leave has been granted by the Parnassim & Junta, for them to have offerings made in Synagogue, for the benifit of said Society, the propriety of which, we will not at present Contend, but we are convinced it will be very prejudicial, many reasons might be offered, to convince you of it, time at present will not admitt, as we under-

stand tomorrow, the offerings will commence, We therefore request you will Convene the Junta & let them reconsider the Resolution they have entered into, & we make no doubt but they will rescind the same We beg leave to Acquaint you, that the Hebra applied some time since *for the Trustees* to grant them the Liberty of offering, but being Convinced of the Ill Consequences that wou'd Arise they refused.

I am Sir In behalf of the Trustees

BENJAMIN SEIXAS
Chairman

The Honble. Parnas

In Junta 4 Sivan 5546 [May 31, 1786]

Sir In Consequence of your Letter of this date I have Conven'd the Adjuntas & laid the same before them they have directed me assign the following reasons which Induces them not to acquese with your desire

1st They are of Opinion that the parnassim & Adjuntas have a right to grant Indulgences to any useful & religious Institution in this Congregation so far as the same does not Interfere with, or is prejudicial to the funds of the said Congregation

2ndly They are of Opinion that the Resolve of the 23rd Iear is perfectly Consistent with the preceeding resolution

3rdly They wish to act agreeable to the letter & spirit of the Law which Incorporates this Congregation & when convinc'd by reason & experience that the resolve mentioned in the proceeding is contrary of the Charter of the said Resolution, shall be rescinded

4thly There being no reason assign'd by the letter of the Trustees, nor anything Contain'd therein, being of sufficient force to induce us to acquese, with its contents, we cannot agree to the same.

5thly It appears by the letter from the Chairman of the Trustees that an application has formerly been made by the Hebra G Hasidim to that body & that their request for Lib-

erty to offer in Synagogue was rejected, we are of opinion that the Parnassim & Junta have a Right to grant the Indulgence of the Hebra as Contain'd in their Resolution of the 23rd of Iear [May 21] & haveg that right, the determination of the Trustees ought to have no Influence on our acting in the manner which to us appear reasonable & which we conceive have a right to grant

I am Sir Your Most Obt: Hble St.

SIMON NATHAN Parnass

The Honorable
The Chairman of the Trustees

At a Meeting of the Parnassim & Adjuntas the 20th Tamuz 5546 [July 16, 1786]

Present SIMON NATHAN } Parnassim
MANUEL MYERS }
MOSES D GOMEZ } Adjuntas
JOSHUA LEVY }
JACOB MORDECAI }

The Parnass informed the Adjuntas that many Complaints have been made by different Members of this Congregation respecting the womens Seats in Synagogue, and requireing some regulations on the premisses against the ensuing Holy days

On Motion made & Seconded Resolved that a letter be wrote by the Parnass to the Chairman of the Trustees requesting a Conference with that Board respecting the regulating of the Womens Seats in Synagogue, the following Letter was agreed to.

To the Honorable the Chairman of the Trustees.

Sir Many inconveninces having arrisen, & much Dissatisfaction Still existing, for the want of proper regulations in the womans Seats in Synagogue, we request a Conference with your Board, as soon as possible, in order to agree on some Salutary Measures, & adopt some decisive plan for the

immediate regulation of said Seats as we are apprehensive much Confusion will arrise the ensuing Holy days, should this be neglected I am in behalf of the Junta.

Sir Your Most Obt Hble St
(Sign'd) SIMON NATHAN

The Parnas Read a Letter he wrote the Shochet, the following is a Copy which was approved by the Junta

Sir Since you are not pleas'd to acct in Conformity to the Instructions given you by the Junta (in consequence of which many of the Congregation who are not in Market before Eight O'Clock go without meat, unless they put up with the refuse of the Stalls) I request you will in future put a Seal on the hind Quarter of all Small Meats

I am Sir Your Hble Servt
Signd SIMON NATHAN

Mr Van Ettinger
7 July 1786.

At a Meeting of the Parnassim & Adjuntas 29th Tamuz 5546 [July 25, 1786]

Present SIMON NATHAN, MANUEL MYERS } Parnassim
MOSES D GOMEZ, JOSHUA LEVY, JACOB MORDECAI } Adjuntas

The Parnass read a letter from the Trustees, in consequence of which Messrs Gomez & Mordecai were appointed to take the Opinion of the different Members of Religious Incorporated Societies in this City, & reported that they had Comply'd therewith, & were of Opinion that the right of granting the Liberty to the Hebra Gemiluth Hazedim, is vested in the Trustees only & that our resolution of 23 day of Iear [May 21] is hereby rescinded

Resolved that a letter be wrote the Trustees, informing them thereof which is as follows.

Sir—The Parnassim & Adjuntas ever desirous of Manifesting their wish to Support the good Government of this Society, & wishing to unite with the Trustees in every Act that may be Benificial to the Congregation, & being Convinced that nothing can tend to promote that Desireable end, but a good understanding between the different Boards of the same, they embrace the first Oppy to evince this their friendly intention & they have directed me to inclose you their resolve, in answer to your Letter of ye 21st Current, but they at same time earnestly recommend that you will take into further Consideration the Advantage thay may arise to the Congregation by allowing the Liberty which the Parnassim & Adjuntas thought proper to grant, Keeping in View that it will ever be in your power to rescind when the indulgence may appear from experience prejudicial to the Interest of the Community at Large, they at the same time desired me to inform you they have fixt Sunday next at 10 o'Clock in the morning to meet the Trustees on the Subject of thier Letter. I am Sir

Your Very Obet. Hble Servt.

Sign'd SIMON NATHAN Parnass

The Honorable
Benjamin Seixas
Chairman of the Trustees

Resolved that the Parnass inform the Gabay of the Hebra of the forgoing resolution, & Acquaint the Chairman of the Trustees that they will meet them on the subject of their Letter at 10 O'Clock in the Morning on Sunday next

At a Meeting of the Parnassim & Adjuntas Tuesday 4th Elul 5546 [August 28, 1786]

Prest SIMON NATHAN } Parnassim
MANUEL MYERS }
MOSES D GOMEZ }
JOSHUA LEVY } Adjuntas
JACOB MORDECAI }

At the request of the Parnassim the following members of the Trustees were present

BENJAMIN SEIXAS Chairman
SOLOMON SIMSON
MYER MYERS

The parnass informed the Gentln present that agreeable to thier desire he notified Lion Jonas to attend at the Hebra this afternoon 1/2 past 5 O'Clock, & Mr Jonas not attending the Trustees retired, it was therefore resolved, that the Parnass inform Mr Jonas by Letter of this Board being well informed, of his conducting himself in a very different manner from what a Yahid ought & that he be allowed untill next Friday to make his excuse for not attending, which if not done in a satisfactory manner by that day, he shall have no Mishabarach or have his name mentioned in Synagogue.—
A Letter was read by the Parnass recd: from Moses Gomez Gabay of the Hebra G.H. as follows

NEW YORK 1st Augt 1786

Gentln: At a general meeting held last Sunday evening of this Hebra it was unanimously voted that their thanks be made the Parnassim & Adjuntas for their ready compliance in granting on our first application permission of making offerings in Synagogue and lament any contention should exist from whome that power out to derive the Hebra or the Members than present did conceive at the time of application was invested in your honorable Board, & from the opinion given us by the Parnass in a recent Letter to the Gabay, *werein contains your Board rescinding that leave,* on application it will again be confirm'd, has incourag'd us to apply, & at same time to assure your honorable board that this Hebra has a lively sence of the liberal sentiments & the aid you afforded to advance an Institution so essential to the

most sacredest rites of our holy religion We are Gentln with great esteem Your Most Hble St.

Sign'd MOSES GOMEZ Gabay of Hebra

Parnassim & Adjuntas Gemilut Hazedim

At a Meeting of the Parnassim & Adjuntas 10 Manahem 5546 [August 4, 1786]

Present SIMON NATHAN } Parnassim
MANUEL MYERS }
MOSES D GOMEZ } Adjuntas
JOSHUA LEVY }
JACOB MORDECAI }

On Motion made & Seconded resolved.

In Consequence of a Message reed from Lion Jonas by the Revd Mr Gershom Seixas, informing us that he was preparing an answer to the Letter wrote him by the Parnass, which shall be delivered as soon as possible, our resolution of Tuesday last be rescinded, & that Lion Jonas shall be allowed untill Thursday Afternoon next 5 O'Clock the following Letter was wrote Mr Jonas Sir I have to inform you in Consequence of a Message reed: by the Revd: Mr Seixas, the Parnass & Adjunta have resolved to wait your Letter, untill thursday Evening next 6 O'Clock when they will attend at the Hebra to hear from you.

Signd SIMON NATHAN

At a Meeting of the Parnassim & Adjuntas 16th Manahem 5546 [August 10, 1786]

Present MANUEL MYERS } Parnassim
SIMON NATHAN }
MOSES D GOMEZ }
JOSHUA LEVY }
JACOB MORDECAI }

Mr Jonas not attending agreeable to his promise & Complaints having been made by several respectable Members of this Congregation, that said Lion Jonas had for a Considerable time past trespass'd on our holy Sabath, the Parnassim

& Adjuntas wrote several Letters to the said Lion Jonas, desireing his attendance at the Hebra, to all which he paid no attention but on the contrary insulted the Parnassim & Adjuntos by exposing the said Letters on the eve of Tisbeab; when the Congregation were Assembled for Divine Worship, in a very unbecoming manner in the Synagogue yard & at other times & places & thereby Insulting the whole Congregation, It is therefore unanimously Resolved that the said Lion Jonas, shall have no Mitzva or any other benifit appertaining to the Synagogue, neither shall the Hazan or person Acting as such make an offering for him or in his name, till he pays to the Trustees for the use of this Congregation, a fine of Five Pounds & make satisfactory Concessions for the Insults before mentioned

Resolved Unanimously That the forgoing resolution be read in Synagogue on the ensuing Sabath, & that the Trustees be furnished with a Copy of the said Resolution

At a meeting of the Congregation Convened the 25 Elul 5546, [September 18, 1786], for the purpose of electing Parnassim, Adjuntas & Hattanim, or for falling on a Mode of governing the Congregation, (the old Laws being abolish'd &ca)

Present

MESSRS SIMON NATHAN Parnass
MOSES GOMEZ
JOSHUA LEVY
MYER MYERS
BENJN SEIXAS
SOLN M COHEN
SOLN LEVY
JACOB MORDECAI
SOLN ODLER
MOSES MYERS
SAML JUDAH
LEVY COHEN
ABM I ABRAHAMS
ISAAC H LEVY
MANUEL MYERS
ISAAC MOSES
SAML LAZARUS
MYER REGENSBURG
ISAAC MICHALS
SOLN. SIMSON
BENJN: JACOBS
COURLANDER
ELEAZER BENZAKEN
MANL: GATES
SAMSON LAZARUS
HAYM SALOMONS
SOLN SIMONS
MOSES ISRAEL
SAML: ISRAEL

Spectators Mos. David, Isaac M Gomez
Mr Cohen moved Seconded by Mr Myers, that we pick out of the old Laws those that are repugnant to the Charter & the remaining ones to be in force untill some new ones are agreed to by this Congregation, & After long debate it passed in the Negative,

A Motion made by Mr Mordecai Seconded by Mr B. Seixas 1st: That we now elect by Ballot a Committee of five persons, who shall prepare a Code of Laws for the government of this Congregation & shall lay the same before them for their Consideration within the term of Six weeks
2ndly That we now proceed to elect by Ballot one person to Officiate as Parnass for the term of 3 Months, unless the said Constitution should sooner be agreed on, when a new Election shall take place, the said Person to Consult the Trustees who are to be Considered as his Adjuntas during the above term, & that he take his seat in the Banka, & that this meeting will support the said Parnass in the Legal execution of his office, & that we also elect two Hatanim, the Congregation proceeded to Elect a Committee by Ballot, when the following Gentln were declared duly Elected a Committee for the forgoing purpose

Vizt MESSRS	SAML JUDAH	15
	ISAAC MOSES	15
	JACOB MORDECAI	14
	SOLN SIMSON	12
	MYER MYERS	8

The Congregation then proceeded to Elect by Ballot One Parnass & two Hatanim for the ensuing year when the following Gentln: where declared duly Elected,

MR SOLOMON SIMSON Parnass
MR SAML: JUDAH Hatan Torah
MR MOSES MYERS Hatan Bereshith
(Minutes Signed) SIMON NATHAN

*Shalom 'al Israel.**

End of 2nd Vol of minutes 5520-5546. [1760-1786][1]

[1] The minutes subsequent to this volume are in the possession of the Congregation and continue without interruption to the present time. Volume III commences with the Incorporation of the Congregation April 1784.

[All that follows is written on slips of paper found loose in Minute Book 2.]

1766 March 4	Mark Calo writes from Curacao (See date on margin) applying for situation as *Hazan* *
1770	5531 Hesvan [October-November] Deborah Gomez wife of Isaac Gomez applied for a grave to be reserved for her next to her husband—which was granted
1771	5531 Elull 22nd [September 1] Daniel Gomez & other electors sign an agreement to lease part of the land belonging to the said Congregation to H Levy for 21 years
9 Decbr 1783	Date of petition of *Hazan* * Jacob Cohen asking increase of Salary
29 April 5563-1803	Date of Contract between Trustees & Revd G Seixas as Teacher of Polonies Talmud Torah School opened on the 2nd May 1803. Signed G Seixas & Isaac M Gomez Clerk
10 May 1808	I B Kursheedt & M Myers committee of Trustees to write to Mr Carvalho to learn his terms to teach 30 pupils Hebrew & English for 3 years subject to regulations hereafter to be established. Said letter named Salary $700 for 30 to 35 scholars six hours per day instruction
13 " "	Mr Carvalho states Salary not enough as an assistant would be required by him his letter is dated New York May 13
15 " "	At a meeting of subscribers to establish school G S Gomperts, J Zuntz & Dr Joel Hart committee to act with Committee of Trustees to adopt rules for school I B Kursheedt M Myers & M L Moses committee of Trustees

22 May 1808 Meeting of Leaders on [illegible] Seixas [illegible] seconded by Seon Levy $250 increase of Salary granted to *Hazan* [illegible] Seixas during [illegible] of the Congregation $200 [illegible] for the first [illegible] all present voted in favor except Mordecai Myers [illegible] negative.

26 " " Rules & Regulations of Pennies T T S [illegible] by Committee to Trustees for adoption and Contract with Carvalho as Teacher [illegible] copies of Rules [illegible] printed.

[illegible] Hart, Seixas Nathan & Dr Joel Hart [illegible] Inspectors of School.

29 " " [illegible] Salary of Shamas $30 to Salary of [illegible] in consequence of additional duties as Clerk to Pennies T T School.

1808 [illegible] two days notice read by the *Hazan* that [illegible] T T School [illegible] Scholars 5 [illegible] [illegible] time [illegible]

[illegible] Trustees [illegible] Mr [illegible] [illegible] Prayers [illegible] of [illegible] & [illegible] 1809.

10 October 1808 [illegible] Andrew [illegible] for making *Kasher* [illegible] Trenton [illegible] Hart [illegible] J B Hart, I B Kursheedt and [illegible] as follows.

We the subscribers having been appointed by the Trustees of the Congregation Shearith Israel to examine the Reea of a calf, which was alledged by Joseph Andrews to have been sealed as *Kasher* * when in his opinion he states to be Trepha. Do therefore certify that we have examined the same with attention and pronounce the same in our opinion to be *Kasher* * as it appears to us the skins in the adjacent parts to that alledged to be a Sirca being torn precludes (there being no positive proof to the contrary) our saying it is Trepha

JACOB HART SENR
signed N PHILLIPS
I B KURSHEEDT

13 Nov 1808 Trustee meeting Resolved to notify Mr Carvalho that the Trustees in future cannot furnish scholars with any article of stationery except ink

" " " Revd G Seixas, N Judah, Jb Hart Senr appointed to examine Jb Abrahams Shochet if found competent his contract to be renewed by Parnas for 1 year from 11th instant

9 february 1809 At a meeting of Trustees at the house of Isaac Moses, I B Kursheedt presented a paper signed by G S Gomperts, Aaron Levy, E N Carvalho, A Ruden, N Phillips, Seixas Nathan, Josh Moses, I H Levy, Isaac Abrahams, J Andrews, Moses Lopez, Ephm Hart, Joel Hart, H Hendricks, Sampson Simson asking Trustees to lessen the number of individual offerings and to make them as concise as possible and to appropriate the amount of said offerings to the right purpose Charity; to regulate the revenue from the seats so as to produce a permanent fund to defray the current expenses of the Synagogue

1809 March 5 Resolved if agreable to Revd G Seixas the Parnas to ask Revd E Carvalho to read the prayers on two days of the ensuing Pesach

1809 March 15 5569		Letter of Revd E Carvalho asking to be relieved from the obligations of his contract as Teacher or to have his Salary increased $500 the Congregation Beth Elohim in Charleston having offered to him the offer of his old situation as Hazan, permanently his health had become impaired here the warm climate would suit him better. Trustees declined his request expecting him to do his duty
1809 April	9	Mr Jb Hart Senr (no Trustee) resolved to be asked to attend Trustee meeting next Wednesday with proofs as he may possess to substantiate a charge alledged to have been made by him against Mr E N Carvalho concerning his eating Trepha. This measure was adopted at request of Mr Carvalho and he invited to attend also.
" "	12	Trial of the above case. Charge was that Mr C had eaten at Mr A J Nunes' house Mr Nunes having a Trepha House necessarily Mr C must have eaten Trepha. Mr C said whenever he ate at Mr N everything was prepared for him as it ought to be Mr C asked Mr H why he did not speak of it before. Mr H answered as Mr C had offered to act as assistant *Hazan** if his Salary was raised made him divulge the matter
" "	16	Mr C acquitted by Resolution of Trustees
" July	5	Resolved to increase Mr Carvalho's salary $200 in consideration of his teaching 8 children making his Salary $1000
" October	1	N Judah Presdt reported that he has been insulted in his capacity as Parnas by Mr Solomon Levy he left the Shool and refused the *Mitsvah** of Companian yesterday
" "	9	Mr Soln Levy's statement communicated to the Board. He had requested the Parnas not to give him any Mitzvah and pleaded ignorance of Article 2nd Section first he was thereupon acquitted

1809 Oct 29 Meeting of Trustees application of K K Beth Shalome Richmond Virginia asks assistance to build a Synagogue Resolved the reply to said letter be postponed N Judah & Seixas Nathan committee appointed to collect subscription for that purpose

" Novbr 19 Meeting of Trustees The above committee reports $260 total subscription toward building

Decbr 24 fund of K K Beth Shalome Richmond Va $100 additionally appropriated by Trustees from the funds of the Congregation. $3 more from Revd G Seixas. The letter of Trustees directed to Messrs L Joseph, Saml Myers and Manl Judah in answer to theirs, informing them that the amount of $360 was at their disposal subject to their draft as soon as they commenced building

" Decbr 24 Resolution of Trustees asking Revd G Seixas to deliver discourse in aid of private charity fund *Mattan Basether.** Vote of thanks & $50 donation to Revd G Seixas for assistance in the building committee Discourse delivered 1810 January 7 $220 collect for the *Mattan Basether** fund

1818 April 16 *Ner Tamid** lacquered by Wm Hardinbrook for 2 Pound 8 Shilling

1820 Decbr 2 Note of Trustees signed by N Phillips Predt of Trustees K K S I for $140 payable 90 days after date dated Septbr 1 1820 to the order of James G Reynolds protested by Jno J Irvin notary Public at the request of John Fleming paid Jany 4 1821 $151.36 for Principal Interest Protest and costs of suit to Winter and Bottom attornies for the Mechanics Bank

1821 April 16 Committee appointed to have the Shamas' house, Mikvah and other buildings repaired

1822 June 9 Wm Thompson's Bill $18.25 for repairing six pairs of Remonim

1822 June 30 Communication of Dd G Seixas to Trustees "claiming $400 from July 1821 to July 1822 also interest on the sums due to Mrs Seixas prior to the issuing of certificates now held by her" referred to committee M M Noah & A Zantz

1822 July 17 N Phillips reported $163.50 100 collected for Moses Haim Morpurgo $131 of which paid to M L M Peixotto, *Hazan* * and $34.50 unpaid to be collected by Mr Morpurgo himself. Agreement to engage him as Teacher.

1823 Febry 23 The Treasurer reported loan from Joshua Phillips of $300 to pay judgment of Ed Lazarus against the Congregation, and that he had issued a Certificate with the Seal of Congregation therefor. ratified

1823 April 27 Sale of Chatham St property to Tradesmens Bank for $15000 (Trustee meeting)

1823 June 29 Resolved to purchase Remonim of Ephm Hart price not to exceed $270, to deduct therefrom $76 the amt of offerings & Seat money due the Congregation See Minutes also of July 23 1823 reported done

1823 July 26 Trustee Meeting In order to express the gratitude of the Congregation for the liberal bequest of Mr Abm Touro it is resolved that a tablet be placed in a suitable part of the Synagogue with an Inscription thereon in honor of his memory and as a practical consideration of his liberal bequest and that the same be executed under the direction of the board. Resolved that the name of Mr Touro be placed on the list for a perpetual Hesheabel at the usual times and also that a *separate Hesheabel is made for him on the afternoon of Kipoor for ever* Resolved that when the tablet is completed that a copy of the inscription thereon with a copy of these proceedings be transmitted to Miss Rebecca Touro at Boston and to Mr Judah Touro at New Orleans sister & brother of the deceased. Re-

solved that Mr C Judah & Moses L Moses report what debts of the Congregation shall be paid out of the $9000 in conformity with the will of the donor

1823 Aug 12 50 Copies of report in relation to the claims of D G Seixas in behalf of his mother be printed.

1823 1st day *Hol hamoed Succoth* * Discourse of M M Noah to collect funds for Rabbi Aaron Corcos $175 made up. Resolved to give him letter to Cong in Charleston

1823 Septbr 30 A H Cohen teacher of P T T School appointed

1823 warrants 806 807 808 to Ephm Hart in payment for Remonim $260.47

1824 January 19 Resolved that the Parnas give notice in Shool that the office of Clerk is vacant and that application will be received by him until 1st Febry next (Mr M B Seixas resigned)

1824 July 11-14-18 Meetings (S Lazarus, Chairman, D Hart, Secretary, John I Hart, M L Moses, Jacob Zuntz committee to investigate the accts of the Congregation, Cary Judah Treasurer present by special invitation

LIST OF TRUSTEES.[1]

ABRAHAMS, ISAAC	1797, 1799, 1800, 1801, 1802, 1803.
GOMEZ, BEN	1800, 1801, 1802 (Presdt), 1803.
HART, BERNARD	1796, 1797, 1798, 1799, 1800, 1805, 1808 (Presdt), 1809.
HART, DAVID	1820, 1821
HART, E.	1790, 1796, 1797
HART, JACOB	1796, 1797, 1798, 1800 (Presdt) 1801 (Presdt).
HART, SAMUEL	5521 (1761) (Presdt)
HAYS, JUDAH	5517 (1757) (Presdt)
HENDRICKS, HARMON	1822, 1834 (Treasurer)
ISAACS, JOSEPH	1799 (Presdt)
ISAACS, JOSHUA	1797, 1798, 1799 (Presdt), 1800 (Pres)

[1] This list is incomplete.

ISAACS, SOLN	1834, 1835
JUDAH, CARY	1820, 1821, 1822
JUDAH, NAPH	1797, 1798, 1799, 1800, 1801, 1802, 1803, 1805 (Presdt), 1808, 1809 (Pres).
JUDAH, S. N.	1834, 1835
KURSHEEDT, I. B.	1802, 1803, 1805, 1808, 1809, 1835
LAZARUS, E. S.	1834, 1835
LEVY, AARON	1803, 1820
LEVY, ISAAC H.	1790, 1802, 1803
MOSES, ISAAC	1797, 1798, 1799 (Presdt), 1800, 1808, 1809
MOSES, M. L.	1805, 1808, 1809, 1820, 1821, 1822, 1834 (Pres), 1835 (Pres.)
MYERS, MANL	1790, 1796, 1797 (Pres), 1798 (Pres) 1799 (Pres).
MYERS, MORDECAI	1800, 1801, 1802, 1803, 1808
NATHAN, SEIXAS	1809, 1834, 1835
NATHAN, SIMON	1796 (Presdt), 1797
NOAH, M. M.	1821, 1822
PHILLIPS, N.	1803, 1820, 1821, 1822, 1834.
RUDEN, JACQUES	1805
SEIXAS, BEN	1797, 1798, 1799, 1800
SEIXAS, M. B.	1834
SIMSON, SAMPSON	1805
SIMSON, SOLN	1790, 1797
SOLOMONS, H. M.	1835
TOBIAS, T. I.	1834, 1835
ZUNTZ, A.	1796 (Presdt), 1797 (Presdt)
ZUNTZ, JUDAH	1820, 1821, 1822.

Sabbath Pinchas * 5594 [July 26, 1834] G Posenanski *Sheliach Tsibbur* *

Sabbath *Debarim* * 5594 [August 9, 1834] G Posenanski *Sheliach Tsibbur* * Hazan in mourning for sister Sara.

Sabbath *Shoftim* * [September 6, 1834] 5594 G Posenanski *Sheliach Tsibbur*.

Sabbath *Chol ha Moed Succoth* 5596 [1835] G Posenanski *Sheliach Tsibbur*.

Assisted *Kippur* * 5595 [1834] A Levy *Shachrith* *
G Posenanski *Minha* *

" 5596 [1835] The same

TREASURERS

1797 Aug 20 Ephm Hart
Bernard Hart
just resigned and E Hart appointed
1797 May 30 Josh Isaacs appointed at this meeting
" July 23 Eph Hart appointed
1801 Febry 22 Letter of resignation from Joshua Isaacs as Treasurer and Trustee
1801 Febry 22 Jacob Hart appointed Treasurer
1793 Decbr 9 Bernard Hart
1817 Nov 10 Cary Judah
1808 N Judah elected by Ballot of Trustees meeting 1808 July 10
1809 B Hart as above 1809 July 5
1821 C Judah

[A note crossed out reads "What occasion was there in the Nathan family Sabbath *Shofetim* * 5597" and the answer written later is "The 30 days for mother."]

Shamas 1790 Saml Lazarus yet in 1795
1806 Abm Isaacs

BOOKKEEPER OF OFFERINGS

Benj Seixas appointed by motion meeting 1808 July 10 for 1 year
" " July 5 1809 for 1 year
M B Seixas appointed 1821 July 18 to serve till July 1 1822

*Hatanim**

5595 [1834] Aaron Levy	M M Noah
5596 [1835] N Phillips	Sola Scher
5597 [1836] Simon Nathan	Bernd Hart
1802/5562 Asher Levy	Simon Block
1808 G S Gomperts	Soln Levy
1809 Ben Jacobs Senr declined	Jacob Levy Junr Resigned & fined
Eph Hart	Jb Hart Senr
I B Kursheedt	
1820 Dd Hart	Judah Zuntz
1821 Joshua Moses	Aaron L Gomez declined and taken by Dd Hart
1823 Moses I Phillips	Rowland Davis

CLERKS

Sampson Isaacs engaged as Clerk for one quarter at the rate of 30 Pound per annum at a meeting of Trustees 27 March 1796

M B Seixas in March 1817 25 Dollars per Quarter

I M Gomez was Clerk in 1809 29 October

M B Seixas resigned 1824 January 19

COLLECTOR Abraham Isaacs in 1793

Baal Tokea' * 5595 [1834] G Posenanski
" " "

Varrick baked *Matsoth* * in 5558 [1797-98]
Jacob Abrahams 1813

*Shochet** Isaac Levy in 1795 from list of offerings

Mark Solomons elected Congregational meeting Sunday Febry 14 5556, [1796] *Adar* * 5 still in 1820 Salary 80 Pound and tongues

1790 Ottinger *Shochet** from Sam Lazarus accts with Sedaka Mr Ottinger is paid £21.14. 2

Jan 1 5554 [1794] Benj Jacobs asks for Salary to increase to 60 pound

1793 Ab, he is already *Shochet**

1807 Jacob Abraham

1817 Decbr 17 Mark Solomon still *Shochet**

1757 Hayman Myers (from Receipt of Marschalk for *Matsoth* *,

1769 Jonas Phillips' receipt for April 31 1769 9£ in full for quarters salary & 5/ for Lead (already Decbr 13 1768 yet in 1770)

Consecration of Synagogue in Crosby Street, *Festival of Pentecost* * 1st Evening 5594. 1834 June Thursday afternoon

C S Moses first wedding after Consecration called up "*Naso.*"*

1st day *Shabuoth, Hechal* *	Josh Moses
*Sepharim**	A L Gomez & Is Daveyga
*'Ez Haim**	Ben I Seixas Gersh L Cohen
*Gillul**	Isaac Moses Dav Solomons
*Hagbiah**	Naph Phillips
*Yillaveh**	Cary Judah
*Cohen**	Abm Cohen
*Levi**	Aaron Levy
3rd	Jacob De la Motte
4th	Jacob B Seixas
5th	Harmon Hendricks
6th	M M Noah
7th	Aaron Sorea
Second Scroll and *Haftarah**	David Hart

of the 17 names only 5 alive on the last Sabbath in Crosby Street None of those called to *Sefer** alive.

Names of Trustees } at the time of Consecration.
" " Officers }

List of Electors at the time of Consecration

With a view to construct pleasant keepsakes out of fragments of time that would else be lost

In 1821 6 Ch part
1822 8 " "

1820-1821 } W F Hunter baked *Matsoth**
1822 & 1823 }

1821 W F Hunter baked *Matsoth**

1820 W F Hunter baked *Matsoth**

1824 Robert Sp baked *Matsoth**

1757 Benjn Pereira *Hazan**

1757 Peter Marschalk baked *Matsoth** from a Bill receipted by his son Isaac Marschalk for *Matsoth** to various persons on acct of Congregation

1771 Isaac Marschalk from a bill for *Matsoth* to various persons

1769 Peter Marschalk from his Bill

Married since Consecration of Crosby St Synagogue

C S Moses Sabbath *Naso** 5594 [1834] Morland Michal Sabbath *Behangalotecha** 5594 [1834]

Jonas Isaacs *Hatan Sabbath Lech Lecha** 5596 [1835]

*Bar Mitsva** I N Cordozo 5594 [1834] *Shelach** Theo Hart *Debarim** 5594 [1834] G Nathan 5595 2nd dy Rosh Shanah [1834, October 5] Israel Moses *Haazinu** 5595 [1834] Alexan Van Weazle 5595 [1835] *Mishpatim** Alfred Jones 5595 [1835] *Balak** T H Lazarus *Shemini Hag Atsereth** 5596 [1835]

*Father of a Berith** Eml Henriques *Tabo** 5594 [1834] U Hendricks *Tabo** 5594 [1834] Isaac Sorea *Lech Lecha** 5595 [1834] Jb Delmar *Vayera** 5595 [1834] G. I. Pesoa *Tissa** 5595 [1835]

*Fathers of daughter born** 2nd day *Succoth** S. Tobias Jr 5595 [1834]; 5595 [1834] *Noach** Sol I Isaacs, A B Nones, Soln Hendricks (all three) M M Noah *Debarim** 5595 [1835] M H Cardozo 5596 [1835] *Noach.**

NAPHTALI PHILLIPS.

Naphtali Phillips, born in Whitehall Street, New York, October 19, 1773, was the son of Jonas Phillips, a New New York merchant, and Rebecca Mendez Machado, and the grandson of the Rev. David Mendez Machado, who was the minister of the Spanish and Portuguese Synagogue Shearith Israel on Mill (now South William) Street, New York, from 1737 to 1747. At the age of three, with his mother, brothers and sisters, he was taken to Philadelphia, Pa., by his father, who fled from New York with other patriots after the battle of Washington Heights, November, 1776, into a voluntary exile, during which time New York was in the hands of the British. The elder Phillips was an ardent patriot and served as a soldier in the Revolutionary army. The son naturally became a devoted admirer of Washington from earliest youth, and when the latter was inaugurated as first President of the United States in 1789, young Phillips though only sixteen years of age, was one of those who accompanied the cavalcade which escorted Washington from Philadelphia to New York for that ceremony. After the Revolutionary War he continued to reside in Philadelphia where his father, who was engaged in business, was the President of the Spanish and Portuguese Synagogue Mikve Israel. He became interested in journalism and secured his first employment on Claypoole's *American Advertiser*, a leading Philadelphia newspaper. On September 16, 1796, he personally took from the press of that journal the first printed copy of Washington's Farewell Address, which historic paper he retained in his possession until October 19, 1847, when it was deposited in the corner stone of the proposed Washington Monument in Hamilton Square (now about Fifth Avenue and 63d Street), New York. This monument having never progressed further, the corner stone is said to have been

NAPHTALI PHILLIPS.
From a Painting by James Herring, 1856.

deposited shortly thereafter in the corner stone donated by the Corporation of the City of New York to the Washington Monument erected at Washington, D. C.

Mr. Phillips voted for General Washington on his second election as President and voted also in every presidential election thereafter until that of General Grant in 1868, a period of 76 years.

He married in 1797, at Newport, Rhode Island, Miss Rachel Hannah, daughter of Moses Mendez Seixas, a prominent merchant and banker of Newport and brother of Rev. Gershom Mendez Seixas of New York, "the patriot Jewish Minister of the American Revolution." Mr. Phillips took up his residence in New York permanently about the year 1801, and shortly thereafter became the proprietor of the *National Advocate,* the leading New York newspaper of that period, and continued at its head for many years. He then became an attaché of the New York Custom House where he remained until failing sight overtook him about the middle of the last century. His wife died in 1822 at his residence on the northeast corner of Broadway and Chambers Street, New York, where the Stewart Building now stands. She was one of the victims of yellow fever then prevailing as a plague in the city, and the following year Mr. Phillips married her first cousin, Esther, daughter of Lieutenant Benjamin Mendez Seixas, a Revolutionary officer and one of the founders of the New York Stock Exchange. She survived him.

Mr. Phillips always took a deep interest in the affairs of the Spanish and Portuguese Synagogue Shearith Israel. He was its President as early as the year 1816 and served for fourteen terms in that office. He was also trustee of the congregation for many years; his entire official service covering a period of long over half a century. He was for many years prominent in the affairs of the Democratic party in New York City and served on many political committees. At his death, which occurred November 1, 1870, in his

ninety-eighth year, he was the oldest member of the Tammany Society, having belonged to it for nearly three-quarters of a century. As a mark of respect to his profound piety and long service to his people, his funeral was held at the vestibule of the synagogue of his congregation, the only person in its history of over two and one-half centuries, other than its ministers, who has ever been thus honored.

SKETCH

By Naphtali Phillips[1]

Considering that it may be satisfactory in after ages for our successors to be informed as to sundry matters in relation to the early settlement of Jews in New York and the estab-

[1] Since this sketch was written, many original records have been published by the State of New York, containing a considerable mass of material relating to the history of the Jews in Dutch and colonial times and correcting some earlier statements. Of this character are the Records of New Amsterdam and the various Reports of the State Historian. Many original documents and records have also been brought to light, and the material has been utilized by students whose work has been published by the American Jewish Historical Society.

For more detailed and exact accounts, therefore, of the early history of the Jews of New York, and of the Congregation Shearith Israel, the reader may be referred to Charles P. Daly's "Settlement of the Jews in North America," and to the following articles in the *Publications of the American Jewish Historical Society*, namely:

Max J. Kohler in No. 1, pp. 41-48; No. 2, pp. 77-100; No. 3, pp. 73-86; No. 6, pp. 81-106.

Leon Hühner in No. 8, pp. 9-24; No. 9, pp. 75-86; No. 13, pp. 1-6.

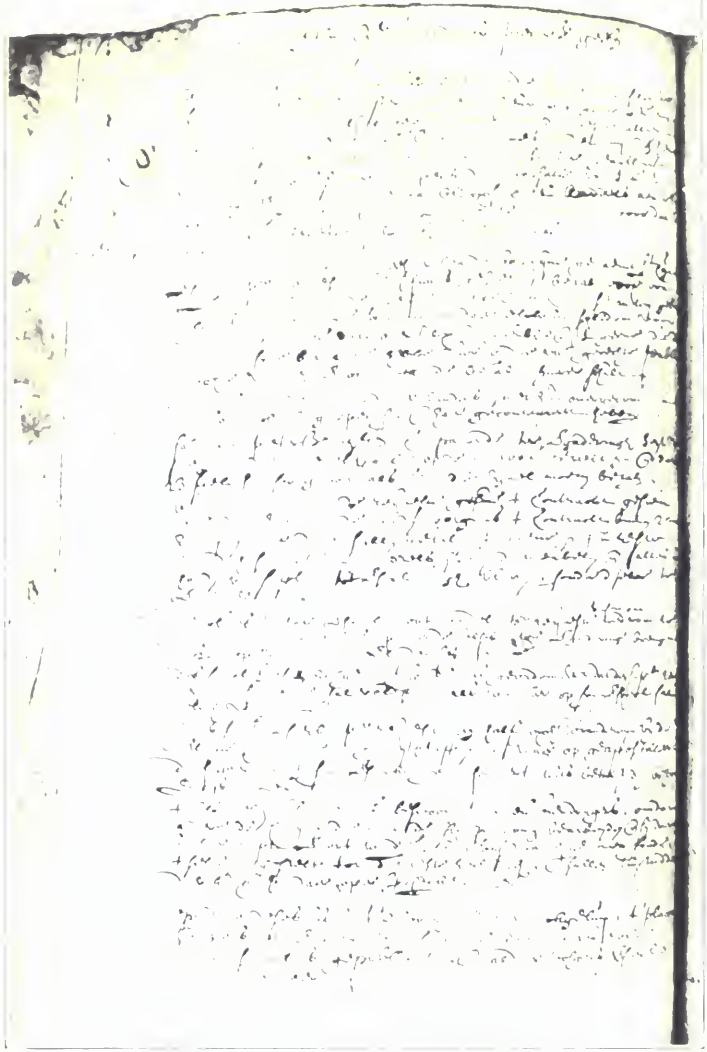
N. Taylor Phillips in No. 1, pp. 91-2; No. 4, pp. 189-214; No. 6, pp. 123-140; No. 11, pp. 149-162.

Albion M. Dyer in No. 3, pp. 41-60; No. 8, pp. 25-41, and

Samuel Oppenheim in No. 18, pp. 1-91.

For detailed accounts of the earliest Jewish Cemetery, see:

Elvira N. Solis in No. 8, pp. 135-140; Rosalie S. Phillips in No. 18, pp. 93-122, and Leon Hühner, The Spanish & Portuguese Cemetery on New Bowery (N. Y., 1903).



lishment and affairs of the Congregation Shearith Israel, I have drawn up the following sketch, as far as I have been able to collect facts from documents, and orally from the elders with whom I was acquainted in my younger days.

As far as I can find Jews began to arrive in this City about the Year 5410 of the Common Year 1650, but no record is to be found as to any formation of a Congregation, or regulations of any kind at or about that period, but I entertain no doubt such have existed.

The following have been Copied from the minutes of "the Director General and Council of New Netherlands" in the Office of the Secretary of State at Albany.

To the Director General and Council in New Netherlands.

Remonstrated with all due reverence, the undersigned supplicants how that they do in their own behalf, as in the name of other Jews residing in this province, shewed to your honors on the 29th November last, a certain Act of the *Lord Directors* of the *West India Company* dated 15th February 1655, by which act they were permitted to travel, reside, and trade, and enjoy, the same priviledges with the other inhabitants, and therefore solicited with all reverence, that your Honors would not oppose it, but rather consent and permit that they, so as other inhabitants of this province might travel and trade on the South river (Delaware), the fortress Orange (Albany) and other places situated within the limits of the Government of New Netherlands; on which petition, it then pleased your Honors "to give the Apostill for weighty motives the aforesaid petition, laid down in such general terms cannot be complied with for the present; nevertheless as we are informed that the Supplicants, have already shipped some goods, so it is for this time permitted to send one or two persons to the South river to trade there, which being performed they shall return hither." And further it pleased your honors on the 23d of December last to decline the transport of a certain house and lot purchased at public vendue by

Salvador D'Andrade, and consequently to annul said purchase, so that said house and lot was on the 20th of January after, again offered for sale and sold to another person.

And whereas it has pleased the Magistrates of this City to demand from the Undersigned Supplicants for the payment of the fortifications of this City by their Secretary and Court Messengers from each individual the Sum of One hundred gl. (£ 16.13. 4) amounting alone from your honors supplicants to the Sum of 500 ? (£ 83.13. 4) besides what is levied from *other* individuals of their nation, so do said supplicants renew their humble requests, that it may please your honors, if they must contribute with the other Citizens in public burdens, to let them enjoy the same priviledges with them, so well in trading at every place within the limits of this government, as in the purchase of real property, more so, as all this was already permitted and granted to them by the Directors as is evident from the act produced to your honours on the 29th November, when they are willing and ready to Contribute with other Citizens and inhabitants in proportion to their respective abilities, which doing &c.

Your most obd Servts

Signed ABRAHAM D LUCENA
JACOB COHEN HENRIQUES
SALVADOR D'ANDRADE
JOSEPH D'ACOSTA
DAVID FRERE

City of New Amsterdam
10 March 1656

On the preceeding petition the following Apostill was given.

"The contribution was requested by the Burgomasters and Schepens of this City and directed by the Director General and Councill to promote the welfare of this City and secure the property and persons of its inhabitants among whom the supplicants are numbered. Wherefore it is necessary

they should share with the others in its burthens, which are unavoidable, to obtain such desireable end.

What now the produced act of the Lord Directors, it is the opinion of the Director General and Council, that agreeably to this act the Jewish nation enjoys in this City all such liberty as may be claimed by this act. What regards the purchase and possession of Real property, they have written at large upon this subject to the Directors, and must leave the point undetermined, 'till they shall have received their answer

Done in Council in Fort Amsterdam in New Netherland 14 March 1656

Signed P. STUYVESANT
NICASSIUS DE SILLE
LA MONTAIGNE

To the Director General and Council in New Netherland.

Represented with all submissive reverence Salvador D'Andrade, a Jewish Merchant in this City, how that he the supplicant as Authorized by the noble Directors of the West India Company department, Amsterdam in Holland, which privilege was granted by them to the Jewish nation to trade in this Country in the same manner with other inhabitants: For which end he hired the house in which he lived, and which he now purchased at a public sale by your Secretary on the 11th of March, so that he must be considered himself as the lawful proprietor agreeably to the Conditions upon which he bought this house and lot, of which terms an Authentic copy is annexed to this petition And whereas the Supplicant should desire to enjoy, his rights and privileges and pay the stipulated money for this purchase at the stated time, He most humbly solicits that it may please your honors to grant him his request Expecting a favourable Apostill he remains your honors most Obedient Servant

SALVADOR D ANDRADE

Amsterdam New Netherland
17 Decer. 1655

The petition being read received the following Apostil.

The transfer of the House mentioned in this petition *cannot* be permitted for weighty reasons.

Done in Council, 23d December 1655.

The Captain and Officers of the Militia of this City soliciting the Director General and Council, if the Jewish nation residing within this City may be drawn with other Citizens in their guard rolls. This point has been maturely Considered and reflected. First in the disgust and aversion of our Citizens to be enrolled with this nation, and to be joined with them in one incorporated body at the guard; and on the other Side that this nation in the famous City and Emporium of Amsterdam, no more than any other City in Netherland is, as far as we know, is not incorporated among the Citizens with respect to the militia, or the usual guard of Citizens, but that nation pays for this privilege, a reasonable Contribution; so is it, that the Director General and Council to prevent any Mishap, Command that the aforesaid Nation, shall in Conformity to the usages of the Honorable Magistracy of the famous emporium, of Amsterdam, remain privileged to be exempted from the Militia, Provided that every male person above sixteen and under Sixty Years, to be some share in the public burdens, shall Contribute every month 65 (£9.10.10) Sterling while the Court Martial of the Citizens is commanded to execute this order punctually, and to Collect these Contributions every month and by refusal, to exact these by execution.

Done in Council in Fort Amsterdam on the 28 August 1655.

Abraham D'Lucena, Salvador D'Andrade and Jacob Cohen Henriques, Jews, in their name & others solicited the Director General, [illegible] which they might be permitted to purchase for a burying place for their nation, which petition being maturely Considered, is Resolved to give them the [illegible]. That [illegible] not bury their dead, [illegible] in the

Common burying ground, then it was permitted them, when the necessity or occasion might require, to bury their dead, anywhere else, on unappropriated ground belonging to the Company

Done in Amsterdam in New Netherland 27th July 1655

To the Director General and Council in New Netherland.

Shew with all due reverence, We the undersigned of the Jewish nation here, how that one of our nation here went to the Court House in this City and solicited of the Burgomasters, that he might obtain as other Citizens a Certificate of his Citizenship, which to our great surprize was declined by two Burgomasters, and as the Directors and Council on the 15th February 1655 Consented on our petition, that we should enjoy here all the same priviledges as other inhabitants of New Netherland, as appears by the annexed Petition, and further that our nation enjoys in the City of Amsterdam in Holland, the *right* of Citizenship, and each one desiring it, obtain such a Certificate, as is evident from a similar Certificate here annexed; and further, that our nation as long as we resided here, did bear its Share with others in every burthen of the Citizens, and paid and continue to do so 'till this day. So we reverently solicit that your honors will not now exclude us from the rank of Citizens, but rather insinuate the Honorable Burgomasters that they will permit us to enjoy with other Citizens their priviledges, and grant each person who might solicit that favor a Certificate of Citizenship in Conformity to the Order of the Directors mentioned before. Upon which expecting your Honours favorable Apostill we shall remain as we were before Your Humble Servts

SALVADOR D'ANDRADE
JACOB COHEN HENRIQUEZ
ABRAHAM DE LUCENA
JOSEPH D'ACOSTA

On the foregoing petition the following Apostill was given

The Burgomasters of this City are Authorized, and at the same time Commanded to admit the remonstrance with their Notion, among the Citizens in debita forma on the day as above

P. STUYVESANT
NICASSIUS DE SILLE
PIETER TOUNNENSAN

20th April 1657.

Extract April 26 1656 Amsterdam

We have resolved after long deliberations to answer the petition presented in behalf of the Porteguese Jews: that we permit to navigate and trade with our islands and establish themselves there, Provided, that the indigent among them shall not become a burthen on the Company or the public, but maintain'd at the expence of the Jewish nation, which thus must be the rate of their Conduct

Extract March 13 1656

Our consent to the Jews to embark for and settle in New Netherland, and enjoy there the same liberty, with which they are favoured in this country, has been extended to all Civil and political priviledges, but upon this permission the Jews may not pretend to exercise their religion in Synagogues, or other Conventicles Wherefore as no long petition is presented to your honour to obtain the priviledge of the free exercise of their religion, so long are your considerations and anxiety upon it premature, and if such an event happens then it is adviseable, that your Honours transmit the whole for our decision, and wait for our orders upon it.

Extract, Letter from the Company June 14 1656

We have seen with great displeasure that your honors contrary to our resolution of the 15th February 1655 on the petition of the Porteguese Jews, has interdicted them the trade of Fort Orange (Albany) and the South River (Deleware), so too, the purchase of real estate, which is permitted

them in this Country without any difficulty. We could have wished, that this had not happened, but that our orders, which henceforward you will have to obey, had been executed with more respect. The Porteguese Jews nevertheless cannot exercise any trade, or establish retail Stores, no more than they are permitted in this City, (Amsterdam) but they ought not in any manner to be disturbed in their Commerce, and may peaceably exercise their religion in their own houses, for which end they must be allowed to build their houses together on a convenient Spot, at the One, or other Side of New Amsterdam, at their own Choice as they have done in this City.

The foregoing may give a slight idea of the difficulties and deprivations suffered by the early settlers of our nation in this Country; and as they could not build Synagogues when under the dutch government it is not extraordinary that no account of the formation of a Congregation is to be found.

The first minutes of Congregational affairs now in our possession are written in Spanish and English on the 20th Tisri 5489 of the Common Year 1729, [September 23, 1728] *and have reference* to "Certain wholesome rules and regulations made about the Year 5466" of the Common Year 1706. 23 years previous by the elders of our Holy Congregation "to preserve peace, tranquillity and good government amongst them, and those after them". They then proceeded "with *common Consent*" and resolved to "revive the same with some amendments and additions" and to which they affixed their Signatures on the Said 20th day of Tisri 5489 as members of Kahal Kadosh Shearith Israel in New York as follows

MOSES GOMEZ Parnass
DANIEL GOMEZ Adjunto
BENJN MENDEZ PACHECO
ABM R RIVIERO
MORDECAI GOMEZ
NATHAN LEVY
ISAAC D MEDINA
JOSEPH NUNEZ
DL NUNEZ D' COSTA
ABM ISAACKS
BARUCH JUDAH
JACOB FRANKS
MOSES GOMEZ JR

and on the first day of Adar 5499 [February 9, 1739] after a lapse of ten years the following persons added their names Conforming to all the laws established

I MYERS COHEN	JUDAH HAYS
DAVID GOMEZ	JUDAH MEARS
I R RODRIQUES	SOLOMON HAYS

The Government of the Congregation was to be managed the first Year by a Parnass and two Hatanim, to serve as assistants: the Parnass being elected by the Congregation, and to whom was "given power that *he* might elect the two Hatanim for the first Year, and for the future the Parnass and Assistants then in power to choose another Parnass and assistants in their room Yearly" and authority was given "*to the Gentlemen* that shall be elected Yearly as is customary in the Jewish Congregations *that with the fear of God* they may act as their consience shall dictate them for the well governing of our said Congregation"

On the 24 Elull 5511 of the Common Year 1741. [September 14, 1751] "It was unanimously agreed that for the future there shall be two Parnassim to Officiate in this Congregation; One to Officiate from Rossanna to Pesach and the other from Pesach to Rossanna"

After a period of 20 years On the 29th Elull 5531 of the Common Year 1761 [September 8, 1771] "It was unanimously Resolved for the tranquillity of the Congregation to return to the first institutions dated 5466 & 5489 of electing one Parnass for the whole Year, with Hatan Torah and Hatan Beresith to serve for same time as Assistants, and in the absence of the Parnass, they to act in proper turn as Parnass, with the further addition, that after the Parnass, has completed his year, the Hatan Torah is then to become Parnass; Hatan Beresith to become Hatan Torah and only a new Hatan Beresith to be nominated annually by the Parnass and Assistants, the latter being now increased to five"

The above arrangements were carried into effect in the Year 5533 and so continued until the 3d Tisri 5536 of the Common Year 1776 [September 27, 1775] when all persons elected assistants for the ensuing year having refused to serve, "Whereupon by the unanimous desire of the Yehedim, Mr Hayman Levy was to act in giving out the Mitzvot in Synagogue with power to call the Yehedim *when he thinks necessary*"

Here, in the records of the Congregation is an intermission of nearly eight years, being the time of the revolutionary war, between the United States, then Colonies, and Great Britain, during which period most of the Members of the Congregation left this City: the greater part went to Philadelphia, with the Hazan *Gershom Mendez Seixas,* and where he acted as Hazan Until the Peace; and it was during their stay at Philadelphia that the Synagogue in that City was built, and which was consecrated by Hazan Seixas the Sabbath Tashuba 5542. of the Common Year 1782 [September 22, 1781].

The following with their families as far as now recollected by me, were among those who were in Philadelphia from New York during the War.

REVD GERSHOM M SEIXAS
MESSRS ISAAC MOSES
HAYMAN LEVY
BENJAMIN SEIXAS
SIMON NATHAN
DANIEL GOMEZ senior died there
MATTHIAS GOMEZ do
SAMUEL JUDAH do
MOSES GOMEZ JR
SOLOMON M COHEN
MYER COHEN
ASHER MYERS
ELEAZER LEVY
SOLOMON MARACHE

In the Common Year 1783 peace being restored, and New York evacuated by the British troops, the absent members of the Congregation returned in the latter part of that Year, and the beginning of the following Year.

The records of the Congregation are then recommenced on the 14th day of Kislev 5544 [1784 [December 8, 1783] the *Yeshiva* being convened by Mr *Hayman Levy* in pursuance of the power vested in him as before stated on 3d Tisri 5536 [1776] eight Years previous.

The following proceedings then took place.

"Whereas Mr Alexander Zuntz late Parnass of this Congregation did on Saturday last resign his Office publicly in Synagogue, which he had only accepted "till the evacuation of the place."

Therefore Resolved that Mr Hayman Levy do act as Parnass till proper Officers shall be elected, and that he exercise the same power as a parnass formerly did agreeably to our Old Constitution."

"Resolved that an address be presented to His Excellency Governor George Clinton, and that Messrs Hayman Levy, Myer Myers and Isaac Moses Sign and present the same in behalf of the Congregation."

"Mr Jacob Cohen the officiating Hazan agreed to continue as such until Mr Gershom Seixas reassumed his office which he has engaged to do by Rosh Hodes Nissan ensuing. On the 13 Nissan of the same Year Mr Hayman Levy was Unanimously appointed to act as Parnass until Rossana ensuing.

In the same Year, on the 4th June 5544 of the Common Year 1784 the Congregation was incorporated under the Act of the Legislature of the State of New York providing for the Incorporation of religious Societies by the name and style of the "Trustees of the Congregation Shearith Israel" and so continues: The Act of Incorporation was renewed in the Year 5565 Common Year 1805 when the present Constitution and Laws were adopted, and all powers relating to the tempo-

THE OLD JEWISH CEMETERY ON THE NEW BOWERY, NEW YORK, AS IT APPEARS AT THE PRESENT TIME.

The Shaft marks the Grave of the Rev. Gershom Mendez Seixas.

ralities and to the *interior government* of the Congregation were delegated to the trustees: the *interior government* of the Congregation up to this time 1805, having been exercised by two Parnissim and three Adjuntos and which was found to conflict with the powers of the trustees.

(For the said Constitution and Laws & act of Incorporation, see the printed book No 1 herewith.)

Bet Haim

Burying Grounds

The first burying ground, as far is known was on the Corner of Madison Street and Oliver Street, and part of the Same on a very high hill, where interments at first were most generally made; the ground afterwards added, extended to Chatham Street, then called the Kings High Way, and on which is now erected the Tradesman's Banking house, and the house adjoining, which place was formerly the entrance: the entrance to the burying ground at present being in Oliver Street.

The Cutting down the high ground forming Bancker Street, now Madison Street, Caused the ground of the Bet Haim to Cave away; the Congregation were at different periods put to very great trouble and to very heavy expenses say several thousand dollars in putting up Picketts, fences and walls to support the ground, but notwithstanding all their endeavours and exertions, the ground Continued to give way and to expose many of the Coffins to view.

A letter was then written by the Authorities of this Congregation to the Bet Din of the Porteguese Congregation in London on the Subject, requesting their Opinion and advice as to the taking up the remains of those interred on the high ground, to which there was access by many steps, about 20 and as to reinterring them in the ground below.

The Answer of the Bet Din to the Congregation is dated in London 2d. Nissan 5551,=6th April 1791 directed to "the

Revd Mr Gershom Mendez Seixas, *Hazan & Neeman* of the K.K. Sherith Israel New York, and Signed

AARON SAA
DAVID HENRIQUEZ JULIO
HASDAY ALMOSINO as

Bet Din of the Kahal Kadosh of *Saar Ha Samayim* London; in which communication they take a full view of the questions propounded to them, & in a learned manner quoting different passages of the law in such Cases provided, permit the remains to be removed, and reinterred; strongly recommending the same to be done, and also pointing out the manner the Same should be performed. This Very learned & Very interesting letter is deposited in the Tin trunk among the Valuable papers belonging to the Congregation.

Soon after the receipt of the aforesaid letter the members of the Congregation were Called out in Classes, and the remains of our deceased bretheren taken up, and reinterred in Seperate Coffins in the Same burying ground in the plain below, and the tomb Stones as far as possible placed Over their respective graves, now to be seen, lying flat on the ground.

This was a very laborious and important duty, and was performed with great Solemnity and decency. Here was to be seen labouring together the Old and Young, rich and poor, the Strong and the feeble, those whose piety Called them on all religious Occasions, and many who but seldom had shewn themselves among us aided in the work, few only were found to be absent.

At different periods, previous to the above, and after, additional ground was added by purchase; and very heavy assessments, about Fourteen thousand dollars, paid to the Corporation of the City.

In the Year 1825 the Corporation prohibited by law interments in *all* burying grounds South of Grand Street.

The Congregation then disposed of most of the *Un*-Occupied ground.—for a full Account of all proceedings in relation thereto, See the minutes of the trustees.

It is proper to state that the purchase money of *part* of the aforesaid ground, was a "*Voluntary gift*" and So expressed by them, from Messrs. Lewis, Mordecay, Daniel, and David Gomez; they also at the same time executed a bond in the penalty of One thousand Pounds to Abraham Isaacs, Jacob Franks, and Nathan Levy, that whereas the *purchase money* of Said ground, *thirty pounds* being a Voluntary Offer made by them, which they appropriated to purchase the Said land for a burying Place for the Jewish nation: the title remaining in their names, in *trust* against *them* and *their* heirs Selling or incumberring the same; which bond is dated 24th Novr 1730.

When the Congregation when about to dispose of part of the *Un*occupied ground, the Corporation having prohibited, further interments therein as before stated, it *was found very difficult* to Satisfy purchasers as to the *legal title* being in the Congregation, the *equity* of the Same not being doubted, but the *fee simple* was in the *Heirs at law* of the donors the Messrs Gomez's.

Mr Isaac Gomez Junior being the only survyving heir of Mr Daniel Gomez his Grandfather, who was the last Survyvor named in the deed and bond, the legal title therefore existed in him the said Isaac Gomez Junr.

The trustees of the Congregation having fully Considered the difficulty of the Case, concluded it was best to negociate with him Mr Isaac Gomez Junr. for a release, notwithstanding no *equitable* title existed in him, and the Counsel of the trustees William Slosson Esquire, gave it, as his decided opinion, that on a suit being instituted in Chancery, no doubt existed but the Chancellor would require Mr Gomez as the only Survyving heir of his Grandfather Daniel Gomez to execute a release; this Course, might take a long time, and

at Considerable Cost, he therefore advised the trustees to make the best terms they could with Mr Isaac Gomez Junr for a release. The trustees having deliberated on the same, and considering the uncertainty of life, and Mr Gomez being the only *one* from whom a release was necessary—but in the event of his death pending a Chancery Suit, would have many persons *his* heirs to contend with for a release, it was considered best to follow the advice of their Counsel and paid Mr Isaac Gomez Jr Two thousand dollars to execute a release as the Survyving heir of his Grandfather Daniel Gomez.

The release is recorded in the Clerks Office of the City & County of New York 28th Febry 1829 in Lib 247 Page 210, and by which release the legal as well as equitable title became vested in the trustees. Mr Gomez died in December 1831. leaving One Son & Six daughters married, with whom and with their husbands the Congregation would have had to Negociate

Afterwards several interments were made in the above ground, their friends in each Case having first paid the penalty which was $250 each.

And here we have a strong evidence of that part of the Scriptures where it is said "Spread thy bread far upon the waters, and in afterdays thou shalt gather it" It could hardly have entered into the minds of the *donors* more than one hundred years previous, that any of their posterity were to be especially benefited by their donation to the Congregation £30. Yet it so happened that one of their third generation, a gentleman of much worth, who by a series of misfortunes, became much reduced in his Circumstances, when it was in the power of this Congregation, and at a very interesting period to him to appropriate to his use the large Sum of two thousand dollars, and that arising out of the fact, of his Grandfather being one of the five of donors of money for the purchase of the land in question, and that land having cost them all, but Seventy five dollars.

There is a tomb Stone in the aforementioned burying ground bearing date 5464, 148 years ago

In $\frac{5613}{1853}$ This Bet Haim was put in beautifull order Tomb Stones replaced, and Trees & Shrubery planted by order of the trustees of the Congn

Extending the Bowery through the Oliver St Bet Haim

In the year 1855 the City authorities resolved to extend the Bowery to Franklin Square which occasioned the necessity of yielding up a large piece of the Oliver Street Bet Haim. They allowed about $10,000 for the ground taken and assessed abt. $3600. on what remained. The Trustees applied to the Bet Din of the Portuguese Congn. in London to know if they might remove the remains of those interred in that part of the Bet Haim which the opening of the Bowery would not affect, at the same time they removed the remains of those lying directly in the route—but the Bet Din decided it could not be done. The Trustees then caused the remains of those interred in that part through which the street passed to be separately disinterred, separately recoffined, and separately reinterred in the Bet Haim in 21st Street—all of which (nu nbering 256 remains) was done by the hands of Yehudim only a full report and statement thereof will be found in the minutes of the Trustees of August 4th 1856—5616.[1]

I must now state a very unpleasant part of the History of the first Bet Haim. Oliver Street.

Notwithstanding the Very liberal Sum of Two thousand Dollars donated to Mr Isaac Gomez Jr to obtain a release (and for which he had no legal or equitable claim) as stated in the article respecting this Bet Haim, and which he ac-

[1] The foregoing paragraph was inserted by Mr. Isaac Phillips, when Clerk of the Congregation. The latter was a son of Naphtali Phillips and inserted the entries and references in this sketch which are subsequent to 1855.

cepted and with the full Knowledge and approbation of his Wife Mrs Abigail Gomez, Yet Several Years after her husband's demise, I trust and believe not by her own desire but Stimulated by Some person adverse to the interest of the Congregation, and by the advice of her Sons in Law, She commenced Suits for the recovery of *Dower* in said property.

The Suit was tried in the Superior Court, and in order to have the opinion and decision of the whole Court a Verdict pro forma was taken in her favor.

The matter was afterwards Argued before the whole Court by Very able lawyers on both sides, when Judge Payne in behalf of the Whole Court gave Judgment against her Claim, and which Opinion and decision is Copied at large in the minutes of the trustees of the Congn 8 July 1850. Page 40.41.42.[1]

And it is Somewhat remarkable that Mrs. Gomez was the first person buried in the New Cemetry on Long Island

May she rest in peace.

Burying Ground
on
Eleventh Street.

This ground is situated in Eleventh Street near the Sixth Avenue, denominated *Bet Haim Shené.* The ground was purchased by the Congregation, and intended *originally* for the interment of persons dying of Contagious diseases.

It was Consecrated for the purpose of a burying ground on 28th Adar reshone 5565 [February 27, 1805] by Aaron Levy Naphtali Phillips and Naphtali Judah trustees of the Congregation. The Street was then Called Milligan Street, running from Greenwich lane, but by opening streets, part of the ground was taken to form Eleventh Street; a few of the

[1] This case is reported as Gomez vs. The Tradesman's Bank in 4 Sandford (New York Superior Court) Reports, p. 102.

bodies were removed into the limits of the remaining ground, which being then nearly full, and much below the Surface & regulation of the Street, it was filled up several feet with fresh earth. It Cost a Considerable Sum of Money and the trustees Caused the present wall to be erected around it

When the Corporation of the City prohibited interments South of Grand Street, all interments were made in this ground until the purchase of the land in 21st Street.

BURYING GROUND

IN

TWENTY FIRST STREET

Bet Haim Shalishe.

Was Consecrated in due form on the 18th day Manachem (Ab) 5589=1829 [August 17.] by Messrs Moses L Moses, Naphtali Phillips and David Hart trustees of the Congregation.

This ground, including the Matar House and the Wall around Cost between five thousand and Six thousand dollars.

The first interments therein was on the 10th Hesvan 5590. [November 7, 1829,] on which day Mrs Rebecca Levy, wife of Solomon Levy, & Mrs Judith Lopez wife of Samuel Lopez were interred: The former in the North West Corner, and the latter in the South West Corner

The forms of the Consecration of the two burying grounds are in the Tin trunk and are as follows.

on 11th St

By Virtue of the power vested in us, as trustees of the Congregation Shearith Israel and by and with the Consent of the rulers and Council elected by the Congregators, and with the approbation of the members of the said Congregation. We do this day, appropriate and Sanctify this piece or parcel of ground or such part of it as may be found necessary

for the interment of such of our bretheren the House of Israel as it may please God to call to himself, according to his divine will in His own good time, to be known and distinguished by the name of

And it is hereby Consecrated consonant to the rule agreed to and entered on the trustees books, that the remains of our deceased bretheren may lie at rest until the day of resurrection; when shall be heard as it is said by the Sacred writers

We the Subscribers trustees of the Congregation Shearith Israel do Certify and make known, that we were present this day, when the aforewritten was solemnly pronounced on the ground belonging to said Congregation Situated in Greenwich on Milligan Street in the City of New York. In perpetual testimony whereof, we have hereunto set our hands the 28th Adar first, 5565.=1805 [February 27]

Signed AARON LEVY
" NAPHTALI PHILLIPS
" NAPHTALI JUDAH

BET HAIM SHALISHE

21st St

A similar form to the foregoing was used for the Consecration of Bet Haim Shalishe in 21st Street, on the 18th day Manachem (Ab) 5589.=17 August 1829, and in the presence of the following persons trustees of the Congregation and Signed by them.

Signed MOSES L MOSES
" NAPHTALI PHILLIPS
" DAVID HART

The wall around the same was raised in the Year 5601.=1841

BET HAIM—Long Island—near Cypress Hills

about 5

consisting of about 7 acres was purchased by the Congn. in the spring of 1852 (in consequence of the Common Council

prohibiting interments in the city of New York South of 86th street) from Abraham Snedicor of Jamaica for two hundred & ten dollars per acre. It was immediately graded, put in order, a matar house erected and a residence also for the Keeper John Delany appointed at a Salary of $300. per annum. Subsequently that portion of the ground west of the Knoll was laid out in Plots of which the Trustees agreed to dispose of interment privileges therein to those entitled to be interred in our Burial ground according to the printed terms adopted 27th April 5612 [1852]. The regular row's for the interment of those not having Plots were commenced East of the Knoll. The first interment was made on the [*sic*] being Mrs Abigail Gomez widow of the late Isaac Gomez[1]

BET HAIM

Long Island

In the Year 5611/1851 the Corporation having prohibited interments within Certain limits, the Congregation were again Necessitated to look out for a location from which they would not likely again to be disturbed. Accordingly after the most mature Consideration the trustees purchased the ground situated in the Counties of Kings and Queens on Long Island, being Six and One Quarter Acres for $1286 25/100 which with the Cost of building the Matar House, House for the residence of the Keeper, fences, general improvements of the ground, maps &c. &c. stand the Congn. at this time in about $3800—

It was Consecrated in the usual form by Rev J J Lyons Hazan on the 5 Ab 5611, [August 3, 1851], & Mrs Abigail Gomez widow of Isaac Gomez the first buried therein, on the same day.

The particulars of the purchase are entered in the minutes of the trustees June 16 1851 Page 60

[1] The foregoing paragraph was inserted by Mr. Isaac Phillips when Clerk of the Congregation.

The First Synagogue

The first Synagogue in North America was built in the City of New York in the Year 5489, Common Year 1729 on a lot of ground purchased by the *Voluntary Subscription* of the members, situated in Mill Street now South William Street, and at present distinguished by Nos 20, 22, 24, 26 on which are erected several large brick Stores.

The Cost of the building was also defrayed by the Subscriptions of the members in this City, aided by our bretheren residing in London, Barbadoes and Curacoa, & Surinam

The four Corner Stones were Sold at Public Sale on *Sabbath* 9th of Elull 5489=1729 [September 3] as follows

No 1	First Stone Moshey bar Michael	£ 4. 4.0
2	Second do Benjn Mendes Pacheco	7. 0 0
3	Third do Moses Gomez fillos y Nettos	6. 0 0
4	Fourth do Jacob Franks	5.12 0
		£ 22.16 0

The different families of the Gomez's were very liberal and Considerable Contributors they having paid to the Congregation from the Year 5488 to 5527 near Six thousand dollars by Subscriptions & offerings.

The Synagogue was solemnly Consecrated on the Seventh day of Pesach 5490. [April 8, 1730]

In digging down Mill Street in the Year 5596 of the Common Year 1836 one hundred and Six Years afterwards, One of the labourers found a plain gold ring several feet below the surface, inscription in the ring *"Isaac Lopez 1728"* It is traditional that before the Synagogue was built, there was a fine run of water in Mill Street, over which a bathing house was erected, where the females of our nation performed their ablutions, the probability is, that the aforesaid ring was lost there by one of the ladies when bathing.

The Synagogue was built of blue hewn stone, and the floor for a great many Years, being laid with square Bristol

stones; the building was thirty five feet each way, twenty one feet high; the Contract for erecting the same is (in the tin trunk), Signed by Lewis Gomez, Mordecai Gomez and Jacob Franks, on the part of the Congregation, and Stanley Holmes the builder, and States the same to be "within the *Dock ward* of the City of New York, in a street where the *now Synagogue Standeth*" which Synagogue I have understood from the Revd Gershom Seixas was a frame building used for that purpose, and stood about One hundred feet East from where the New Synagogue was built

The Congregation at various periods purchased ground adjoining. In 1797 they purchased two lots in Beaver Street with a house thereon also adjoining the Mill Street ground, and which afforded an entrance to the Synagogue from Beaver Street, the only entrance thereto being from Mill Street. The Beaver Street property are now designated by Nos 42 & 44 and the Mill Street lots by Nos 18.20.22.24 At different periods houses were erected for the residences of the Hazan & Shamas, also brick buildings for the meetings of the Congregation, Hebra, School rooms, Mickva &c &c

The House built in 1791 for the residence of the Hazan was destroyd by fire, it was not insured, nearly all the buildings in Mill Street were burnt down at the same time, the Synagogue entirely escaped, as it had several times previous, and after from fires contigious.

The Second Synagogue

In the Year 5577=1817 the Synagogue being in a very delipedated State, and the Congregation having encreased in numbers, it was deemed adviseable to take down the Same, and erect another.

The New Synagogue was built in the same place, of Stone, Covered with roman Cement, it was a modern Structure, its demensions were thirty five from East to West, and Sixty feet from North to South, it was handsomely ornamented,

and was Consecrated on Sabbath Hagadoel 5578=1818 (according to the order contained in the Printed book No 2 hereto attached)

In the Year 5592,=1832 the City having greatly encreased in size and population, and most of the Congregation having removed to a great distance, and the Synagogue surrounded by Ware houses and Stores, the Congregation were induced to dispose of the whole of the property for the Sum *of Forty thousand dollars,* first taking down the Synagogue and removing the Taba, and Eachal, with other fixtures.

The trustees then purchased the four lots One hundred feet Square in Crosby Street for the Sum of *Nineteen thousand* dollars, and on which is erected

The Third Synagogue Crosby Street our present place of worship which was Consecrated on the first day of Sebuoth [June 13] 5594=1834. Under the North East Corner thereof is placed two brass plates, engraved with the names of the Officers of the Congregation and date of Consecrations. No 1, as follows was *originally* deposited under the Corner Stone of the Second Synagogue and No 2. for the present Synagogue

The minutes of the trustees in respect to the Sale of the Mill Street property, and during the building of the two Synagogues fully exhibits the proceedings in relation thereto. (a Copy of the form of Consecration of this Synagogue No 3 is also hereunto attached, and also accounts of the Consecration, taken from the Newspapers of the day.)

The total Expenditure was as follows.

Purchase of Land in Crosby St	19000
Building of Synagogue Complete with Lamps, Gas fixtures, Wall and Iron Gates in front	20415.70
Building House for the residence of the Hazan	3244
Dolls	42,659.70

For a full and ample account of the items of Expenditure of the above amount, See minutes of the trustees of April 7 1835 Pages 60. 61. 62. 63. 64. 65. 66.

Days when the different Synagogues were Consecrated—

First Synagogue	7th day of Pesach 5490 [April 8, 1730]	
Second do	Shabat Hagadoel 5578, (Saturday, 18 April, 1818)	
Third do	1st day of Sebuoth 5594 (Friday, 13 June 1834)	
Fourth do	12th day of September 5620 (1860)	

The 4th Synagogue in West 19th St
near 5th Avenue was Consecrated Sept 12th 5620/1860
(The 3d Synagogue Crosby St having been sold for $56000)

The lot cost about	27000	
The Building & furniture	70000	$97000

REVD. J. J. LYONS Hasen
" A FISCHEL Lecturer
JACOB L SEIXAS Parnass
ASHER KURSHEEDT Segan & Treasurer
SOL I JOSEPH
JOSEPH SORIA
JONAS N PHILLIPS
MORTIMER HENDRICKS } Trustees
ISAAC PHILLIPS Clerk
DAVID PHILLIPS Shamas
M VAN GELDEREN Shochet [1]

The following, engraved on brass plates, are placed under the North East Corner of our present Synagogue in Crosby Street; with sundry coins documents, & newspapers of the day, in a Tin Case, well secured from damp.

No 1. as follows taken from under the Corner Stone of the Second Synagogue in Mill Street.

[1] The foregoing seventeen lines were inserted in the original by Mr. Isaac Phillips when Clerk of the Congregation.

[illegible]

NAPHTALI [illegible] *President*
JACOB NAPHTALI [illegible]
MOSES LEVI [illegible]
ELIEZER [illegible] *Vice-Pres.*
MOSES LEVI [illegible]
AARON [illegible]
JEKUTHIEL [illegible] *Treasurer*

No. 2. For the present Synagogue in Crosby St. as follows

The following printed accounts of the Consecration of the Synagogue in Crosby Street are extracted from the Newspapers of the day.

From a Boston Paper

(Consecration of) THE JEWISH SYNAGOGUE

In the city of New York, June 12, 1834.

(To) THE EDITOR OF THE BOSTON COURIER.

Yesterday I had the pleasure, by invitation, of attending the opening and consecration of the Jewish Synagogue, recently erected in Crosby street. It is a beautiful structure, perhaps of seventy feet in length and fifty in width, of plain exterior, but finished in the inside, in a style of simple and remarkable elegance. There is an open gallery extending round three sides of it; and the other side is prepared for the deposit of the sacred books and rolls, presenting a large closet or ark, of a semi-circular form, projecting into the room, to which yet ascend by several steps, enclosed by sliding mahogany doors; and the interior lined with crimson velvet and damask curtains; the platform and ark is surmounted or covered with an elegant portico, supported by Corinthian pillars, and decorated by various Hebrew inscriptions, in raised gilded letters, the whole constructed in admirable

taste. In the centre of the Synagogue is a raised platform or stage, about twelve feet square and two feet in height, enclosed by a mahogany balustrade, on which is placed the reading desk, covered with crimson damask, and seats for the readers or ministers. Seats for the worshippers are arranged lengthwise of the house, under the galleries on an inclined plane. The men sit below; the Jewesses, and all females who may attend, in the galleries.

The services, with the exception of the address, were in the Hebrew language. They commenced by a loud knocking at the outer door, when the minister inquired who demanded admission; and a beautiful selection from the Psalms, with the responses, was recited.

"Make lofty your heights, O ye gates, and fly back ye everlasting doors, for the King of Glory to enter in.

"Who is this King of Glory?

"The Lord of Hosts; he is the King of Glory," &c. &c.

The doors were then opened; and a procession, carrying the sacred rolls, and preceded and followed by the officers of the Synagogue, came in, ascended the platform, and placed the sacred books upon the reading-desk. The sacred rolls contain the Pentateuch and other writings of the Old Testament, written on parchment, wrapped round with crimson velvet, covered with mantles of silk and figured velvet of the richest description, and adorned on the top with silver and gold crowns and ornaments, resembling somewhat, in shape, a Chinese pagoda, and decorated with a great many small gold and silver bells. Passages of the Psalms, or lessons for the occasion, were then recited: and the books several times, at intervals, carried in procession round the platform, descending on one side, and mounting on the other, while the choir of singers in the front gallery chanted the psalms. After this service, which occupied nearly two hours, the books were carried in procession and placed in the ark. The bearers of the rolls wore silk scarfs loosely thrown over the shoulders;

and likewise the other officers of the Synagogue. When this was done, M. M. Noah, by appointment, ascended the platform, and from the reading-desk pronounced an address. It occupied about an hour, and was written with elegance and force. He gave some account of the establishment of the synagogue worship in this country, and its extension and present condition. He recommended to the children of Israel to be strict in the observance of their religious institutions. He spoke of the Turkish Sultan having surrendered the Holy Land to the Viceroy of Egypt, and the possibility of now purchasing it for an inconsiderable sum, and of its coming again into the possession of the Jews; though he apprehended the condition of the Jews, in respect to improvement, was not at present such as to induce them to avail themselves of these advantages. He descanted upon the burdensome nature of some of their ceremonies, founded upon the traditions of the Elders and Rabbins, in which he hoped for some amelioration of their code; and mentioned that a set of Jews had arisen in Germany, who already had affected such improvements in their synagogue worship.

He said it was extremely desirable that their worship should be conducted in the language of the country where they were situated; that there ought to be public discourses, explaining and vindicating their doctrines and ceremonies, especially for the benefit of the younger members of their sect; and recommended strongly the introduction of music into their public services; pronouncing it a singular fact, that a people so distinguished in early times for their music in their temple worship, should for a long time have wholly renounced it. He spoke of the power of female influence and character in favor of religion and referred with great beauty and pathos to the illustrious Jewesses of ancient times. He expressed the gratitude of his people for the tolerant spirit of the age and country in which they lived; and called upon the Jews to meet it with a corresponding temper and conduct.

He charged them to practise good morals, to exercise universal charity, and to look forward continually with daily strengthening hopes to the fulfillment of the great and animating predictions of their religion, concerning the coming and universal reign of their Messiah. This is a very imperfect sketch of this interesting performance.

The service was then closed by the reception of offerings for the Synagogue, which were acknowledged in Hebrew, excepting when they were given by those not of the Synagogue; and then they were named in English; and the further recitation and chaunting of prayers and hymns.

The whole service, though in a language intelligible to but few persons, were upon the whole highly interesting from the many associations which would naturally spring up in an intelligent and thoughtful mind. There was an apparent absence of all strong feeling and enthusiasm, indeed a carelessness and indifference, which were rather offensive to a serious mind; and the simple fact of the whole service on the part of those who officiated as well as those who merely worshipped, even to the delivery of the address, being conducted with the hats on, so contrary to the prevalent notions of decorum and reverence, was absolutely painful to an unpractised spectator; but then we would in candor allow everything to the force of custom. On the other hand, the wonderful history of this extraordinary people, who have come down in an unbroken and unmingled stream from the most remote antiquity, the miraculous interpositions of Divine Providence in their behalf, the divine institution and preservation of their religion, the commission to them of the sacred oracles of divine revelation, which they have held fast with an unshaken fidelity and courage amidst all their dreadful trials and terrible vicissitudes of fortune; the fact that their nation according to the earliest predictions had the honor of giving birth to the Christian's Messiah; and that among those early records, those sacred rolls to which they cling with such

[illegible] liberation, we look for the great [illegible] of the most affecting proofs of his [illegible] compassion, were all [illegible] to produce an inexpressible [illegible].

Nor could we resist the grateful and [illegible] emotions with which we always contemplate the fact, that in this free and privileged country, the rights of conscience and liberty of religious worship are perfectly, and we humbly trust inalienably secured; and differing of course as we do entirely with the Jews in regard to the great Messiah, because we believe Jesus of Nazareth to have accomplished in himself the glorious prophecies, which illuminate the pages of their sacred books, and have been through so many centuries the consolation and hope amidst all their dreadful trials, persecutions, and vicissitudes, of the pious children of Israel; yet we congratulate the Christian as well as the Jewish community; we congratulate the liberal, enlightened, and benevolent of every country, that religious liberty has at last found a home; the deep and gloomy shades of superstition and bigotry are at last passing away from the earth; the empire of universal charity is daily extending its power and deepening its foundations; and here, thank God, every man may repose in quiet under his own vine and fig tree; and worship his Creator according to the honest dictates of his own reason and conscience.

H. C.

From the New York Times.

Consecration of the New Jewish Synagogue in Crosby Street, N. Y.

The Hebrew congregation formerly worshipping in the Synagogue in Mill street, have erected a new building situated in Crosby street, between Broome and Spring sts. which was dedicated on Thursday afternoon, according to the established usages of their religion. The ceremony of the consecration of a Hebrew place of worship, so seldom occurs, that

description of the forms observed cannot prove otherwise than interesting, and whatever may be the difference of religious opinions that exist, it must be universally conceeded that the children of Israel are entitled to the highest respect and admiration, for the fidelity with which through all their vicissitudes and persecutions, they have adhered to the faith of their fathers, and their established and ancient customs.

The new Synagogue is a remarkably neat and beautiful buildings, fifty six feet front by seventy five in depth, situated on the west side of Crosby st near Spring. The main entrance is on the west side, the ark wherein are the sacred rolls containing the Pentateuch, are deposited, occuping (*sic!*) the eastern extremity of the Synagogue, and opposite to which is the customary entrance, in conformity with ancient usage. Hence those beautiful lines of Moore, commencing—

> "'Tis to the East the Hebrew bends,
> When morn unveils her brow, &c.

The anxiety to witness the consecration being so great, it was found necessary to issue tickets of admission, and long before the hour appointed for the service, the building was crowded in every part; not only with Israelites, but the clergy of all denominations, the mayor of the city, and numbers of our most distinguished and respectable citizens. At the time fixed, the attention of the audience was awakened by three distinct knocks at the door of the building, and the impressive voice of the reader of the Congregation, (the Rev. J. B. Seixas,) was heard without, commencing the service; the doors were then thrown open, and at the same moment the doors of the ark, which is one of the most exquisite specimens of workmanship and architecture that we have ever seen. A procession entered, consisting of the Rev. Mr. Seixas, and the Rev. Messrs. Metz, and Cohen, and nine gentlemen bearing the sacred rolls containing the five books of Moses, elegantly decorated with various colord (*sic!*) dam-

ask, and brocades, with bells of gold and silver, and followed by the elders of the Congregation, the choir at the same time commencing a hymn, which was well sung. The sacred lamp, which is kept perpetually burning, by the contributions of the pious, was newly lighted and the procession proceeded in its circuit around the Tebah, or altar, at which the service of the congregation is performed—the circuits were repeated seven times, each time the laws being borne by different individuals, at one period entirely by young men; during each of these circuits the choirester continued chaunting appropriate Psalms, selected from the writings of their great Psalmist, and in a manner which fully realized our ideas of the "sweet singers of Israel." Indeed, we have never heard more impressive church music, or a choir composed of finer voices.

At the conclusion of the seventh circuit, the laws were deposited in the ark, after which a very impressive and interesting oration was delivered by M. M. Noah, Esq., which was listened to with profound attention. However we may politically differ from our friend the Major, we must award him our meed of praise on this occasion. This discourse (and we regret his extreme hoarseness somewhat marred the effect of its delivery) exhibited much research and an intimate knowledge with his subject. He took a rapid view of the progress of the Jewish religion,—their persecutions, the prophecies, &c. We will not attempt a detail, presuming it will be given to the public in a printed form.

At the conclusion of the oration, a psalm adapted to the fine old air of Denmark, was sung by the choir, which being concluded, a solo by the leader, a gentleman possessing one of the finest voices we have ever heard, was sung with the accompaniment of a full chorus. This terminated the service of consecration, after which the reader proceeded with the established prayer, it being the eve of the feast of Pentecost, in commemoration of which flowers were tastefully disposed in vases in front of the ark and galleries, which not only

had an extremely pleasing effect, but impregnated the air with fragrance.

The custom of decorating the synagogue on this festival with flowers, is in remembrance of the ancient offerings of the first fruits and flowers of the summer, which were usually made at this period.—Before concluding our notice of this interesting and imposing ceremony, we must take occasion to express our admiration of the chandeliers, which were manufactured in this city, the design and execution of which are truly elegant. These were furnished by the gas company, and reflect much credit on the taste and skill of the manufacturer. The congregation has our sincere wishes for its increase and prosperity. We cannot but view the remnant of a people who were chosen of God with other than feelings of interest, and with the pride of American citizens that they have a right to worship their maker according to their ancient forms, to build their temples and renew their sacrifices, almost realizing in our happy country and in the full enjoyment of civil and religious liberty, the anticipated delights of their own sacred land of promise.

From a Philadelphia paper

A New Synagogue.

Extract to the Editor, Dated

New York, Friday, June 13, 1834.

Thinking it would not be uninteresting to your readers, I intend to give a description of the consecration of the new Jewish Synagogue in this city, on Thursday last, to which I was fortunate enough to gain a ticket of admittance. The building is situated on Crosby street, and presents a plain external appearance. On entering I found the church well filled, with a number of clergy and the most respectable inhabitants of the place, who I understood were invited guests. The galleries for the ladies, (who are seated dis-

[illegible] from the gardener, [illegible] and [illegible] [illegible] flowers, trees and plants [illegible] and other [illegible] of attraction were [illegible] on Broadway, [illegible] for the first time displayed, to [illegible] the "Chosen People." The [illegible] exterior—the [illegible] supported by a row of [illegible] columns. In the [illegible] of the Synagogue, is placed the reader's apartment, [illegible] stage, surrounded by a [illegible] balustrade, most [illegible] carved and ornamented with [illegible], brass, and [illegible]. The desk of the reader, covered with a most [illegible] crimson satin [illegible] festoons. Immediately facing the speaker, to the east, is a kind of temple, [illegible] by some columns, to which [illegible] an ascent of two or three steps, covered with a most costly and brilliant Brussels carpeting, the entrance surrounded on each side by a handsome candelabra of bronze. The temple, which is the repository of the books of Moses, contained in rolls about five feet in length, decorated with [illegible] damasks, silver bells of various shapes and figures, some representing Chinese temples and other tasteful ornaments, surmounted by eagles, &c. The temple is lined with crimson, hanging in massive folds, presenting a spectacle gorgeous, yet unique. The doors, sliding inwards, is composed of beautiful mahogany and satinwood. The seats of the congregation are ranged round, consisting of white benches, with full backs, edged with mahogany.

The ceremonies were impressive. The Books of Moses, in rolls, amounting to [illegible] in number, were carried in the [illegible] of [illegible] [illegible], [illegible], [illegible], were the elders or officers of the congregation, followed by the clergyman, [illegible] [illegible] [illegible] they said for a time [illegible] [illegible] and they had knocked, I think, in all, [illegible] times for admittance, and were answered by [illegible] of the congregation [illegible], when the doors were opened, [illegible] [illegible] pertaining to [illegible]

round the readers gallery, (which I shall call it,) when a hymn was most beautifully sung in Hebrew, by a full and effective choir, the harmony of whose sounds raised to Him on high, created considerable impression on the listeners. The choir was superior to any I have heard. The full toned bass, the high tenor, the second and counter, were so well blended in harmony that you would have thought it but one voice; which was preserved throughout without the aid of an organ, music not being allowed in churches of this persuasion. The procession around the speaker's chair was repeated seven times, when they were deposited in their resting place, the temple. After a reading of the prayers in Hebrew, (a language full and broad, and somewhat approaching the Spanish,) and several hymns from the choiristers, an oration was delivered by M. M. Noah, who laboured under indisposition, being very hoarse, though his intellectual physiognomy bespoke the "ruby red of health." The oration was one of great merit, and was attentively listened to; and which, we hope, may be given to the world. The readings of Hebrew were again resumed, and a number of hymns sung, which ended the consecration.

[Here is inserted a scrap of a clipping apparently from another contemporary newspaper. This reads as follows.]
the melee, rather disturbed the poetical notions in regard to their shrinking nature, in which we have so long and so innocently indulged. In front of the ark was a candelabrum supporting a lamp, which is kept burning without intermission day and night. The other lights, which were in the form of tall candles, were also kindled. The Reader, the Rev. Mr. Lyons, having placed a white shawl around his shoulders, commenced the evening service, which he chaunted in a very pleasing and interesting manner.

The practice of having services three times a day on Synagogue days, is derived from the saying of the Psalmist, "Evening, morning, and at noon, will I pray," and from the

circumstance that Abraham is supposed to have instituted morning prayer, (Gen. 19:29.) Isaac the afternoon prayer, (Gen. 24:63.) and Jacob the night prayer, (Genesis 28:11.) In this instance, we had the evening service, and it consisted of chaunting the usual portions of psalms and prayers. The latter were peculiarly devotional and affecting.

Officers of the Congregation

Hazanim

Moses Lopez D Fonseca, elected 5489, [1728-9]. Served until the Year 5497, [1736-37] when he went to Curacoa, became Hazan there, and did not return to this country.

David Mendez Machado, Succeeded as Hazan 11th Veadar 5497, [March 3, 1737], died in Hanuca 5507, [1746]. My Grandfather, N. Phillips. See Minute 8 Hesvan 5508.

Benjamin Pereira, elected 17 Veadar 5508 [May 17, 1748] resigned in 5517, [1756-57], on account of his health and left this Country.

Mr De Silva, 5518 [1757-8], Pro Tem.

Jesurun Pinto elected 5519, [1758-59], resigned in 5526 [1765-6], & went to London.

Isaac Cohen D Silva 5527 [1766-7] & 5528 [1767-8] Pro Tem.

Gershom Mendez Seixas a native of New York elected without a dissenting voice 10th Tamuz 5528 - 1768, July 25, and remained in office until his death 6th Tamuz 5576, [July 2, 1816]. Having Served the Congregation near fifty Years. He was for many Years a trustee of Columbia College, in which institution he was highly respected, and few men ever filled the station of Hazan more to the Satisfaction of their Congregation. During the War of the revolution he Officiated in Philadelphia and returned to New York in Adar 5544, [February-March 1784], after the British Army had evacuated the City.

Jacob Cohen was Hazan during the time Mr Seixas was absent, with the exception of a short period of Service by Mr *Isaac Touro.* Mr Jacob Cohen took Mr Seixa' place in Philada in 1784. and remained Hazan there until his death in 1811. Mr Touro died in Kingston Jamaica

Moses Levy Madura Peixotto a native of Amsterdam elected Hazan 23d of Adar 5580.=1820 [March 9]. Died 6th Ab 5588. July 18: 1828. Mr Peixotto Officiated from the death of Hazan Seixas without Salary, until he was duly elected

Isaac Benjamin Seixas, born in New York *elected* 10 Tebet 5591.=26th December 1830. having acted as Hazan, for two Years previous, under an arrangement with the trustees. Mr Seixas died on first day of Rosh Hodes Elull 5599. 10th August 1839. after an illness of seven days in the 58th Year of his. The following was published in a newspaper the day subsequent to the funeral

Funeral of Rev. J. B. Seixas.

The Funeral of the Rev, J. B. Seixas, Rabbi—reader to the Portuguese Synagogue Shearish Israel—Remnant of Israel—in Crosby street, where he officiated for upwards of eleven years, took place yesterday with more than usual pomp and display. At 5 o'clock the attendants of the funeral met at the church in Crosby street. There could not have been less than five hundred persons present, consisting of the most wealthy and influential among the Jewish people. From thence the company proceeded to the burial ground in 21st street. There, after the seven holy circuits had been taken around the coffin, which ceremony was performed by the several Readers of the different synagogues in New York, a discourse was delivered by the Rev. Isaac Lesser, [Leeser] of Philadelphia, who had journeyed to our City expressly to take part in the ceremonies of the interment. The progression and chant being finished, Mr. Lesser commented on the virtues of the deceased, and then proceeded to point out the duties

incumbent on the Israelites to fulfill, in order to render themselves acceptable to God and man. One part of his discourse we cannot refrain from giving, as it tends to dispel a very common prejudice that the Jews are not believers in a future state of being and felicity. "It is incumbent on us," said the preacher, "so to comport ourselves in this world, by doing all that we can, to aid in the welfare and happiness of our fellow beings that our conduct will be an emblem of gratitude to the Great Creator for the manifold blessings bestwed on us. Moreover, when we pass from this earthly tie, let us hope that we shall be spiritually refined, and restore unpolluted our souls to the source of light and being, thereafter to enjoy permanent bliss and contentment."

The coffin was then lowered into the grave and the nearest relative, a son of the deceased, approached and cast a shovel full of earth upon the corpse. A son of Mr. Seixas had to perform this sad office and it so overcome him that he fainted. The nearest relatives in turn then approached, and each threw a portion of earth into the grave, until it was entirely filled up. The company then separated.

There is something peculiarly touching in this last ceremony. The giving back to earth that which is of earth;—the animate clay casting the clod upon its source of life and being, now reduced to nothingness,—the consciousness that one day the same fate will attend every looker on,—impresses with awe and reflection the most careless observer. We have witnessed many different modes of sepulture, but certainly none more solemn than the one now related.

Jacques Judah Lyons native of Surinam elected Hazan by the unanimous Voice of the Congregation on the 3d of Tisri 5600, but being at that time the Hazan of the K. K. of Richmond Virginia, did not take his place at New York until the 7th day of Hesvan=15th day of October 1840.

PARNASSIM

	Years[1]	
MOSES GOMEZ	5489	1
JACOB FRANKS	5490, 5494, 5503, 5506, 5513, 5519, 5524.	7
MORDECAI GOMEZ	5491, 5495, 5500, 5505	4
DANIEL GOMEZ	5492, 5499, 5507, 5514, 5521. Died in Philada	5
ABRAHAM ISAACS	5493, 5497	2
SAMUEL LEVY	5496, 5501	2
ABRAHAM R RIVERA	5498, 5507, 5509	3
ISACHAR POLOCK, JUDAH MEARS	5502	1
SAMUEL MYERS	5504	1
JOSEPH SIMSON	5508, 5515, 5522.	2
JUDAH HAYS	5510, 5517	2
DAVID HAYS	5511	1
ISAAC GOMEZ	5518, 5523	2
NAPHTALI HART MYERS	5516	1
ISAAC ISAACKS	5517	1
SAMSON SIMSON	5518, 5525, 5530	3
MYER MYERS	5519, 5530	2
BENJAMIN GOMEZ	5520, 5526, 5531	3
HAYMAN LEVY	5520, 5529, 5544, 5545, 5547, 5548	6
SAMUEL HART	5521, 5528	2
SAMUEL JUDAH	5522, 5526. Died in Philada	2
MANUEL JOSEPHSON	5523	1
RAPHAEL JACOBS	5524	1
ASHER MYERS	5525, 5531	2
MOSES D GOMEZ	5527, 5532, 5536	3
ISAAC ADOLPHUS	5527	1
MOSES M HAYS	5528	1
MANUEL MYERS	5529, 5533, 5534, 5546, 5549, 5552, 5555, 5557, 5558, 5559, died in office	9
SOLOMON SIMSON	5533, 5536, 5547, 5550, 5551	3
SOLOMON M COHEN	5533, 5534	2

[1] To convert these dates to the common era, neglect the thousands and add 1240 to the remaining number.

ISAAC MOSES	5545, 5549, 5550, 5552	4
MATTATHIAS GOMEZ	5545 died in Philada	
SIMON NATHAN	5546, 5554, 5556	3
URIAH HENDRICKS	5551	1
ALEXANDER ZUNTZ	5552, 5556, 5557	3
BENJAMIN SEIXAS	5554	1
EPHRAIM HART	5554	1
JOSHUA ISAACS	5559	1
JACOB HART	5560	1
ISAAC ABRAHAMS	5561	1
BENJN GOMEZ	5562, 5563, 5571, 5572, 5573	5
NAPHTALI JUDAH	5563, 5565, 5569, 5570	4
AARON LEVY	5565	1
NAPHTALI PHILLIPS	5564, 5565, 5574, 5575, 5576, 5577, 5578, 5579, 5580, 5581, 5582, 5584, 5585	14
JAQUES RUDEN	5566 died in office	1
BERNARD HART	5567, 5568, 5569	3
ISRAEL B KURSHEEDT	5570 5571	2
SEIXAS NATHAN	5571 5572	2
HAYM M SOLOMON } BENJN S JUDAH }	5573, 5574	2
HARMON HENDRICKS	5584, 5585, 5586	3
MOSES L MOSES	5587, 5588, 5589, 5594, 5595, 5596, 5597, 5598, 5599, 5600, 5601, 5602	12
SOLOMON I ISAACS	5590, 5591, 5592, 5593	4
ELEAZER S LAZARUS	From Tamuz 5592 to Iyar 5593	
BENJAMIN NATHAN	From Tamuz 5593 to 25th Sivan 5605	
SOLOMON I JOSEPH	From 25 Tisri 5606 to 7 Tamuz 5606	
SAMUEL LAZARUS	From 7 Tamuz 5606 to 11 Tebet 5610	
SOLOMON I ISAACS	From Shebat 5610 to 16 Kislef 5612	
BENJAMIN NATHAN	From 16 Kislef 5612 to 4 Tamuz 5614 & acting Parnass to 11 Hesvan 5615	
SOLOMON I ISAACS	From 11 Hesvan 5615 to 5615 died in office Mr Isaacs died Tebet 25 J J L	
ISAAC PHILLIPS	From 29 Shebat 5615 to 18 feb 1855 to Jan. 10 1858	

JACOB L SEIXAS	From 30 June 1858 to 1 July 1861
JONATHAN NATHAN	From 1 July 1861 to 10 Oct 1863 (died in office)
JUDAH S. ABECASSIS	From 16 Nov 1863 to

PERSONS WHO SERVED THE OFFICE OF SHAMAS

VALENTINE CAMPANAL	5489 until 5498.
JOSEPH SIMSON	5499
ASHER CAMPANAL	5500 Until 5504 5505 & 5513
RABBI KELONIMUS	5504
ELIAS SOLOMONS	5513 until 5519 & died in office
LEVY ISRAEL	5519 Until 5543
MICHAEL S HAYS	5543 Until 5547
SAMUEL LAZARUS	5548 Until 5555.
ABRAHAM ISAACS	5555 Until 5575 died in office
WIDOW OF do & SON JOSEPH	5575 Until 5581
DAVID H VALENTINE	5581 until 5595.
DAVID PHILLIPS	5595 until 5621
JACOB D PHILLIPS	5622 until 5624
LEVY (JOEL) ISAACS	5625 " 5663

Hart Levy for three Years Superintendant of the different Burying places on account of the infirmities of the Shamas Mr Valentine

PERSONS WHO SERVED THE OFFICE OF SCHOCHET & BODECK

BENJAMIN ELIAS,	*Previous*, to 5489, the first of whom there is an account in the books
SAMUEL MYERS COHEN	5489 Until 5500 died in office
SOLOMON HART	5500 until 5504
ABRAHAM PINTO	5505 Until 5510
HAIM MYERS	5510 Until 5519
JOCHANAN BAR KIMCHI	5520 Until 5525
JONAS PHILLIPS	5525 Until 5529
HART AARON	5529 Until 5531
RABI MOSHEY BAR ELEAZER	5531 Tempo
MOSES LAZARUS	5531.
ABRAHAM CHAVES	5533
HART JACOBS	5533 Until 5536

From this time during the revolution, sundry persons filled the office of Sochet & Bodeck the only one I know of is Ben-

jamin M Myers now living in New York aged 80 years. but there is no written account of the same among the papers of the Cong.

The next person duly elected

Schochet & Bodeck is

ABRAHAM VON OTTINGER	5546 Until 5551
BENJAMIN JACOBS	5551 Until 5554
ISAAC LEVY	5554 & 5555
MARK SOLOMONS	5555 Until 5563
	5574 Until 5588 died in office
JACOB ABRAHAMS	5563 Until 5573
JACOB G BERLIN	Tempo 5573 & 5574
MARCUS VAN GELDER Sochet, Solomons sick	5588
JOSEPH SAMUELS	5588 until 5593
GUSTAVUS POZANSKI [Poznanski] and being elected Hazan in Charleston South Carolina he resigned the office of Sochet	5593 until 5597
ELEASER METZ elected 11 Kislieu	5597 to 5620
MARCUS VAN GELDEREN	5620 to

Hatanim

(Crosby St Synago)

	Torah	*Beresith*
5595	AARON LEVY	MORDECAI M NOAH
5596	NAPHTALI PHILLIPS	SOLOMON SOHR
5597	MONTAGUE M HENDRICKS	BENJAMIN NATHAN
5598	HYMEN L SEIXAS	MICHL H CARDOZO
5599	MYER LEVY	ASHER KURSHEEDT
5600	SAMUEL LAZARUS	ALEX. KURSHEEDT
5601	SOL I. JOSEPH	JONATHAN NATHAN
5602	LEWIS I COHEN	BENJ M SEIXAS
5603	JOSEPH L JOSEPH	DAVID HART
5604	ISAAC PHILLIPS	ISAAC MOSES JR
5605	ASHER KURSHEEDT	HAYM SALOMON JR
5606	JONAS N PHILLIPS	MENDEZ NATHAN

5607	EMANUEL B HART	MOSES LAZARUS
5608	BENJ. S. HART	ALFRED TOBIAS
5609	ELEAZER METZ	PHILIP FRIEDMAN
5610	SIMEON ABRAHAMS	ALEXR KURSHEEDT
5611	JACOB ABRAHAMS	DAVID HART
5612	GEORGE HENRIQUEZ	P J JOACHIMSEN
5613	SAMPSON SIMSON	SIMEON ABRAHAMS
5614	SOLOMON JESSURUN	LAZARUS MARTIN
5615	GERSHOM NATHAN	ALBERT CARDOZO
5616	SAMSON M SOLOMONS	MOSES DE WOLF
5617	LEON HART	HILLEL M SEIXAS
5618	ASHER KURSHEEDT	BENJ S. HART
5619	LEOPOLD TOCH	ELIAS WOLF
5620	ASHER KURSHEEDT	MOSES L M PEIXOTTO

(19th St Synago)

5621	BENJAMIN NATHAN	ALFRED TOBIAS
5622	L BLUMENTHAL	LAZARUS ARNOLD
5623	JUDAH S ABECASSIS	A R BRANDON MOSES
5624	HORATIO GOMEZ	ISAAC HENDRICKS
5625	LIONEL MOSES	ROBT. W. NATHAN
5626	GRATZ NATHAN	JULIUS J LYONS

School of Polonies Talmud Torah.

In the Common Year 1801 *Myer Polony* a native of Poland died in New York, and bequeathed to the Congregation the Sum of Nine hundred dollars; the interest to be applied towards the establishing a Hebrew School.

In the Year 1811, the *Legislature* of the State of *New York* in aid of the same granted the Sum of Fifteen hundred & Sixty five dollars & seventy eight cents—the interest of which to be applied to the same purpose.

Miss *Rachel Pinto* a native of this City and of a very advanced age bequeathed also for the same purpose the Sum of Six hundred and Sixty One dollars ninety one Cents.

The fund at present 1837 has accumulated to the Sum of Dolls. 4,000, and in 1841 to $5000. (in Consequence of there being no School at certain times) = The interest can only be applied 1860—$18,500—

In the year 5614—1854 (See minutes of Trustees p 166) the Trustees received the sum of Thirteen thousand Dollars left to the Polonies T.T. School by Judah Touro of New Orlans to be invested for the purpose of maintaining said School from its interest or income—The fund in 1864 amounted to $18,500 invested on Bond and Mortgage.

The inscription Stone, affixed in the west outward basement wall of the present Synagogue in Crosby street, was the main inscription Stone of the Second Synagogue in Mill Street, taken down in the Year 5577=1817.

The inscription Stone of the first Synagogue, *is the Corner Stone* of the present Synagogue in Crosby Street.

During the war of the revolution, two british soldiers broke into the Synagogue in Mill Street, and Stole the remonim; destroyed two of the Seapharim,* and threw them into the sink; the Soldiers were apprehended and Severely flogged, one of them died from the effects.

It required all the influence of the members of the Congregation to prevent the Synagogue, from being used for a hospital and barracks during the said time.

In the first Synagogue there was a *Banca in the Gallery,* occupied by Some of the females of the Gomez family: it was removed in the Year 5546 [1795-6], having been the cause of much dissatisfaction.

In the early period of the Congregation it was the *duty of the Shamas* to call the Yechedim together at the usual hours, also to Selichot in the morning *before daylight,* and to Call at their houses on friday afternoon and areb Yomtob: the members in those days attended the Synagogue regularly morning & evening: nothing but sickness prevented them, the floor was stone, and no fire therein.

Previous to the Year 5489=1729 and before any place of Worship was built Prayers were said in *a small frame build-*

* One of the above Sepharim was on Ivory rollers and belonged to the late Mr. Uriah Hendricks, & the other to the Congregation

ing in Mill Street, about 100 feet east of the place, where the first and second places of Worship were erected.

When the *second* Synagogue was building prayers were said in the large room in the *Second Story of the Engine house in Beaver Street,* West of broad Street, which was suitably prepared for the purpose.

When the *third* Synagogue was building in Crosby Street, prayers were said in the *large room in the Second Story* of the *Dispensary, corner of White & Centre* streets, which was also Suitably fixed: the Eachal Taba, and Tamid are the same as are in the basement room of the present Synagogue, the Tamid having been used in the two first Synagogues, and the Taba in the Second Synagogue.

The *Eachal* in the Synagogue in Crosby Street, was made for, and put up in the Second Synagogue, in Mill Street, being Somewhat altered to Suit the appearance of the present building.

As early as the Year 5523=1763 a law was passed prohibiting any of the officers of the Congn. aiding, or assisting in making *proselytes,* or performing the marriage ceremony of any Jew, to a proselyte, and which is at present the law of the Congn. under the penalty of One hundred dollars.

This Congregation has always been forward in their attention to the *poor,* the books will shew the many and liberal donations for the Support of families of the Congn. and others and the aid given from time to time to transient persons.

Many and severe regulations were adopted at different periods in relation to those who *Violated any of the laws of our holy religion,* or gave insults to the Congn. as such; and which shewed the desire of our ancestors to preserve all regulations enjoined on us. On *Some* occasions, they resolved, that *certain members,* besides the general disqualifications, should not be spoken to, and all communications with them prohibited, and those acting contrary to the resolution, were to be considered in the same light as the first offender; and pub-

[illegible] every three months in Synagogue until proper satisfaction was made. It is proper to state that these severe regulations were not put in force previous to the *Offender having been first admonished*, according to the Commandment in Leviticus Chap. 19. v. 17.

"Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him."

The true meaning of which is, that no one is to be punished unless he is first admonished. It was further resolved that in Case of a Continuance of a Violation of our Holy laws the punishment was extended to deprive the offender of membership, no mitzvot conferred on him, and when dead not to be buried according to the manner of our bretheren; but like Nehemiah who treated those of old who transgressed, he ordered the Gates to be shut against them: So Shall the Gates of our community be shut entirely against such Offenders; but those that repent and obey the precepts of the Almighty, we beseech the divine goodness to Open to them the gates of mercy, and all their enterprizes be attended with the blessing of Heaven."

After which the following was adopted in the Year 5518 = 1750 and read in Synagogue.

"The Almighty directs the Prophet Isaiah Chap. 44 V 22 to call upon the sinners of Israel with this encouragement.

I have blotted out as a thick Cloud thy transgressions, and as a cloud thy Sins return unto me.

The Prophet Jeremiah also exhorts but in much stronger terms, Chap 3. V 22

"Return ye backsliding children and *I* will heal thy backslidings."

Both these texts prove that Sinners are not Cast off, and that our good God offers his assistance to erring minds, and as the divine attributes are placed before us, for our immitation, as far as human nature permits; it is therefore an indispensable duty in the heads of our Community to invite and cherish our weak bretheren.

The above declaration of the Prophets, induced the Parnassim and Elders to reconsider the admonition read in Synagogue the previous Kippur, flattering themselves their pious intentions had in somé measure succeeded, and that they may now declare with the prophet Isaiah 26 Chap V 2 "Open the Gates that the righteous nations which keepeth the truth may enter."

Therefore whosoever may think that they are qualified, but wrongfully debarred being called to Seapher, or having any mitsvot in Synagogue, they are requested of themselves, or their friends, to Acquaint the ruling Parnass of the Same, so that none that are worthy may be Unjustly neglected, or deprived thereof. The Parnassim like faithfull Shepherds Call unto the fold, the wandering sheep, leaving the ways of man to the righteous God, not doubting, but every member of our Community is Convinced, that the Parnassim and Elders had anything in view in the last exhortation but the establishing and supporting our holy religion, in which endeavour, they hope every member exerts his best abilities to merit the blessing of this life, and after a fullness of days, enjoy the reward of ever lasting happiness.

On the 12 Hesvan 5535=1775 [October 17, 1774] a Complaint was made that Mrs Hetty Hays had purchased a quarter of lamb, sealed, of which there was a doubt, wether the Same was Killed and Searched by the Shochet. She was therefore *directed* by the Parnass and assistants "that she Casserar, or properly cleanse all her Spoons, plates and all other Utensells used in her house, the Shamas to see it performed, otherwise her house to be looked on as a trepha House, she having Complied with the order, her house was publicly notified as being a Coshair house.

I make the aforesaid extract to shew the power and influence the authorities of the Congn exercised, and the Obedience which was paid to them by the members. Highly honorable to both parties.

In the Year 5583=1822 Mr Abraham Touro of Boston, bequeathed to this Congregation the Sum of Ten thousand dollars, The trustees have caused a marble tablet to his memory to be erected in the Synagogue.

The first hearse used in New York belonged to the Congregation.

The five large brass Chandeliers, belonging to the Congn four of them used in the two first Synagogues, have been loaned by the Trustees to the Synagogue in Cincinnati, Ohio. as long as they shall be used in the same. See minutes of the trustees 10 Septr 1835, & 22d Octr 1835

Four of the above Chandeliers were the gift of Mr Naphtali Hart Myers 5524. & one by Mr Abm R Brandon of Barbadoes 1819

The letter of Acceptance on the terms above stated is in the Tin Trunk

On the first of Ab 5527=1767 Mr Isaac D Costa, deposited with the Parnassim and Assistants, deeds of trust for a burying place for the Jews in Charleston South Carolina "Kahal Kadosh Bet Elohim," they are in the tin chest with the papers of our Congregation.

In the Year 5601=1841 the Small Pox Broke out in the house of the Shamas in the Synagogue Yard Crosby St Two of his children died, a Girl of Seven Years & Son aged 22 Years. In Consequence of which, from apprehension, the Synagogue was closed on Sabbath *Parsha Vachee.* The family of the Shamas was removed and the house by order of the trustees properly purified. they returned to their residence in about one month. The trustees paid all his Expenses during the time. In the Year 5601=1841 Mr Washington Hendricks of this City bequeathed to this Congregation the Sum of Five thousand dollars; and *a like sum* to the different charitable Societies attached to the Congregation. The trustees have caused a marble Tablet to his memory to be placed in the Synagogue.

William H Harrison President of the United States died on the 4th of April 1841, and his successor in office John Tyler, recommended that friday the 14th of May should be observed as a day of humiliation & prayer; the following was the order of service observed in our Congregation

ORDER of Service in the Synagogue of the Congregation *Shearith Israel* *
Crosby-street New York; 14th of May 5601:—Appointed by the President of the U. S. as a day of humiliation.
In consequence of the Death of the late President, WM. H. HARRISON.
1st.—Psalms 49th and 20th. 2nd—Hebrew Prayer. 3d—A discourse and prayer in English by Rev J J Lyons, *Hazan* * 4th—Hebrew Hymn.

HYMN

With me Oh! Israel's race unite,
And in the house of God attend;
The youthful and the ag'd alike,
All now in supplication bend:
With thee, America, we raise,
The voice of pray'r, the hymn of praise.

Nor songs of joy, nor triumph now,
Nor of defeat this day we bring;
But with the voice of grief and woe,
The hymn of sorrow now we sing:
The song of lamentation raise,
And mingle mourning with our praise.

It hath occur'd—Death stood within,
Our palace, and the hero died;
The splendour of our house is dim,
And He who was the nation's pride—
Is stricken down, the good, the great,
E'en from his lofty Seat of State.

5th—Prayer for the Government and Congregation. 6th—Conclusion *Adon Olam* *

ORDER OF SERVICE. in the Congregation Bené Jeshurun [1]

Afternoon Prayers,
Psalms 6, 24, 49, 51, 72, 85, 90, 91, 103 and 107.
Discourse, by the Rev; S. M. Isaacs;
Hebrew Prayer for the Soul of the Late President of the U. S.
Concluding Hymn.

SABBATH EVENING SERVICE.

JACKSON Printer, 146 William Street, New-York.

On the 24 Elull 5601 10 Septr 1841 a Synagogue in Attorney St was Consecrated by the Hazan of this Congregation, and the Hazan of the Congregation Bene Jeshurun, and as a passing event of the times I insert the following taken from the "Sun" newspaper printed in this City

CONSECRATION OF A SYNAGOGUE.—On Wednesday another Synagogue in Attorney street, near Houston, was consecrated, making, we believe, five distinct Jewish Synagogues in this city, comprising an aggregate number of the ancient people of from eight to ten thousand. The building is exceedingly neat and plain throughout, the Congregation being wholly Germans, many of whom have been driven to this country by the illiberal oppressive laws of the Kingdom of Bavaria; some are from the dutchy (*sic!*) of Baden, Posen, &c. arriving within the last three years. Among the oppressive laws were those forbidding certain occupations, and in some instances, prohibiting the Jews to marry. This last prohibition, among a people where early marriage is an affirmative precept, if strictly enforced, will ere long deprive these countries of

[1] This Congregation now worships on Madison Avenue near 65th Street, New York City.

[2] This hymn is in Hebrew and is signed in Hebrew by its author, Jacob Falkenau.

most of their Jewish subjects: and it was certainly a novel sight, and one of interest, to find in each vessel arriving from Europe, men and women affianced—the female with constancy and devotion, throwing herself on the protection and good faith of her lover, and braving with him the dangers of the sea, to realize in a strange and distant land, that freedom denied them in the parent country. In every instance, the parties married on their arrival, and as usual, trusting to fortune and enterprise for their success in the new world. The change in their condition can be hardly realized; turning their back on the intollerance (*sic!*) and persecution of the old world, and finding in a new country protection, liberality and comfort. Many who had not a dollar when they landed, are supporting their families and educating their children, many have done well, and are on the road to fortune. These experiments will swell the emigration of the Jewish people to a great number in a few years, and as their industry and conduct are exemplary, we look to see them take rank among our good and reputable citizens. It is to their credit that as soon as they could raise the means from their small earnings, they erected a synagogue, where they could worship the God of Israel after the manner and customs of their fathers. The dedication of a synagogue is always a most solemn ceremony. The sacred rolls of the Pentatuch (*sic!*) written on vellum, and encased in rich linings, surmounted with silver ornaments, are brought in under a canopy, amidst the chauntings of the choir from the Psalms of David, and are carried round in procession, before they are deposited in the ark, and the everburning lamp is first lighted. On this occasion, the Hebrew Rabbis and Readers of the other congregations officiated, and an excellent and appropriate discourse was delivered in the German language by the Pastor of the new Synagogue, and nearly a thousand dollars were collected by free will offerings among the faithful. It is curious in the history of our city to trace the rise and progress of these people.

It is more than a hundred years ago, since their first Synagogue was erected. It was a wooden building near what was called the Red Mill, and afterwards Mill street, near which a creek ran up from the East river, in which the females performed their ablutions. Originally the Dutch Governor refused to grant them permission to build, and on the English conquering the colony, they were allowed the free use of their worship. On this spot the old congregation, *Shearith Israel,* continued, until the improvements in Mill and Beaver streets induced them to sell their property, and they have now an elegant building in Crosby street. While on the subject of the Jews, we may as well extend our notice of this singular people. At no period of our history have as many extraordinary events occurred in relation to the Jews, as have recently transpired in the East. We have seen Syria separated from Egypt, and revert to Turkey, and while some of the Germanic powers are adopting oppressive edicts towards the Jews, the Hatti Scheriff of the Sultan makes them an independent power. A more important and startling movement is now making in that interesting country. The Druses of Mount Lebanon are dissatisfied with the Ottoman Porte, and Mehemet Ali will watch his opportunity to re-establish his authority in Syria—and when a prospect of another struggle shall be apparent, the Christian powers will repossess Jerusalem, and the allied nations will finally come to the conclusion that an intermediate power between Turkey and Egypt is necessary to tranquilize the East—Well indeed have the Jews followed the directions of Moses to be *lenders* and not *borrowers.* They owe nothing, while *all the world,* strange as it may appear, owes them. All the sovereigns of Europe, the sovereigns of the East, and the republics of the new world are their debtors, and they hold millions of our stocks and securities. Strange indeed if the power of the purse cannot, if necessary, purchase or control the power of the sword, should the sword be ever required to restore to them their ancient heritage.

[Here is inserted the Card of Admission to the Ceremony, which reads as follows.]

Consecration of the Synagogue Shaar Hashamoyem *

THE SYNAGOGUE SHAAR HASHAMOYEM,

In Attorney, between Rivington & Stanton Streets,
Will be consecrated on the 10th of September inst.
Friday, the eve of Sabbath, Ellul 24 5601 *
Service will commence at 2 1/2 o'clock P.M. precisely.
you & your Lady
are respectfully invited to attend.

S. SILBERMAN, } Committee of the
A. HERMAN, } Consecration.

(Please to hand this card to the Door keeper on entering.)
All the members are Germans.

[Under this Card appears in Mr. Phillips' handwriting the following.]

On 8th day of Hesvan 5604, 1st November 1843 was married in Synagogue Mr Theodore J Seixas, son of the *old* Hazan Gershom Seixas to Anne daughter of Naphtali Judah the following account of the wedding appeared in a newspaper. Called the true Sun.

A JEWISH WEDDING—In consequence of a notice which made its appearance in some of the morning papers of yesterday, that a Jewish marriage was to be celebrated at the Crosby street Synagogue, at one o'clock, we repaired thither at the appointed hour, and were politely accommodated with a convenient place for observing the ceremony. The interior of the building is plain in its architecture and arrangements. At the east end, upon an elevated platform, is the [ark in which the Law is deposited]

(Several lines missing)

Indeed, we thought we discovered on the cheek of an esteemed

Israelitish friend, who kindly pointed out to us the different parts of the service, a tear stealing its way, as the prayer ascended for the restoration of the ancient peace of Jerusalem; and we could well sympathise with such a feeling, and respect the fidelity of an ill-starred people, to their ancient faith.

After the service was finished, the reader descended from his desk, and four persons, whom we understood were the groomsmen, took up a red damask canopy, which was fastened upon four staves, and held it over the heads of the Reader and the Groom—all wearing their hats. This canopy is one hundred and twenty years old. The Bride was then brought in by her bridesmaids and family, and, closely veiled, took her place also under the canopy. The Priest then chaunted a prayer, and after that a glass of wine was brought him, which he tasted, and then the bride-groom and bride. The wedding ring was then placed by the groom on the finger of the bride, accompanied by the admission, that it was the evidence of their betrothing. The Priest then chaunted the seven blessings from the prayers, which were appropriate to such an occasion. The wine was again tasted, and after that, the glass in which it was contained was dashed to the ground and broken in pieces. It is done as an emblem of the mortality of our race, and memento of the destruction of the Temple. This ended the ceremony, and the married couple immediately left the Synagogue.

We understand it is rather an innovation upon the ancient practice to have these weddings solemnized in the Synagogues. Among the English Jews they usually take place at houses of public resort. The London taverns are quite celebrated in this respect. It is usual in England for an engagement to exist for six months or a year before the marriage, and the ceremony of betrothing is one at which there is much rejoicing among friends. A month before the wedding day, there is a circular sent round to the acquaintances of the

betrothed, something like the following:—" Mr A. and Anna C, present their compliments to—, and beg to inform them that they are to be joined in wedlock on—, their company is requested at the ceremony of the nuptials, and likewise to dinner, tea and ball, and the evening following to tea and ball. N.B. The ceremony of nuptials will take place precisely at 2 o'clock, at—, according to appointment" It is also customary there, to read the marriage contract under the canopy, (after placing the ring upon the finger,) in which there are very curious stipulations for the benefit of the female, either as wife or widow. Bands of music are not unfrequently employed at these weddings, and the pieces performed are solemn Jewish melodies. All the guests bring presents proportioned to their means, and such, sometimes, is the profusion of their liberality, that the amount received is very large.

It must not be forgotten that the Jews always consider marriage as a matter of obligation, and the earlier their young people marry the more honorable is it in their estimation. There were also some curious customs and laws established by Moses, most of which have fallen into disuse since the final dispersion of their race.

On this occasion, the parties were young, and the bride a handsome and fashionable looking person.

The crowd rather unceremoniously pressed in upon her as she stood under the canopy, and caused some degree of agitation on her part. But the groom gallantly bore her off as soon as they were one.

Crosby street, both before and after the ceremony, was crowded with people.

MORDECAI MANUEL NOAH.
From a Painting, by the elder Jarvis, belonging to Mr. Walter Noah Lawrence.

MORDECAI MANUEL NOAH.

Mordecai Manuel Noah, a prominent politician, journalist and playwright during the early part of the nineteenth century, was born at Philadelphia, July 19, 1785. His father had been a soldier during the war of the Revolution. At an early age, Noah entered upon a journalistic career, becoming editor of the *City Gazette* of Charleston. In 1813 he was appointed consul at Tunis, and returning to America in 1816 he settled at New York, where he lived for the remainder of his life. In that city he served as Sheriff, Judge, and Surveyor of the Port.

He was one of the most conspicuous figures in early American journalism, publishing and editing successively the *National Advocate, The New York Inquirer, The Commercial Advertiser* and *The Times and Messenger.* He also aided James Gordon Bennett financially and otherwise in establishing *The New York Herald.* Among his other publications are his "Travels" (1819), "Gleanings from a Gathered Harvest" (1845), and an English translation of the book of Yashar (1840).

Noah was also one of the earliest and most popular of American playwrights. Among his plays are "The Fortress of Sorrento," "Paul and Alexis," "The Orphans of the Rhine," "The Plains of Chippewa," "Marion or the Hero of Lake George," "The Grecian Captive" and "The Siege of Tripoli."

During his travels he had been much impressed with the unfortunate condition of the Jews in Europe and this led him to advocate the ultimate restoration of the Jews to Palestine.

In 1825 he purchased about 2500 acres at Grand Island, New York, and on September 1st of that year issued a manifesto to the Jews throughout the world calling upon them to migrate to his city of refuge which he named Ararat. This coloniza-

tion scheme, however, did not meet with favor and was abandoned shortly afterwards. Noah died in New York City, March 22, 1851.

ADDRESS OF MORDECAI M. NOAH.

From the New York Evening Post, Saturday, September 24, 1825. #7241

The following is the entire speech of M. M. Noah, delivered at the laying of the corner stone of the City of Ararat, to be located on Grand Island. It will probably be read with interest by all persons feeling a desire to become acquainted with the ancient and modern history of the Jewish nation.

Speech.

Brothers, Countrymen, and Friends,

Having made known by proclamation the re-establishment of the Hebrew government, having laid the foundations of a city of refuge, an asylum for the oppressed in this free and happy republic, I avail myself of that portion of my beloved brethren here assembled, together with this concourse of my fellow citizens, to unfold the principles, explain the views, and detail the objects contemplated in the great work of regeneration and independence to which it has pleased the Almighty God to direct my attention. Truth and justice demand that I should candidly state the motives that have induced me to aim at higher objects than mere colonization. The world has a right to know what inducements have led to this declaration of independence, and what measures are contemplated to carry the design into successful execution. The peace of mankind, the security of persons & property, the changes incidental to the revival of the Jewish government, the progress and effect of emigration, and all those vicissitudes arising from change of climate, new laws, new society admonish me to be explicit in my declaration, & candid in my

statements. I shall not deceive the expectations of the world.

Two thousand years have nearly elapsed since the dissolution of the Jewish government, and no period has presented itself more auspiciously than the present for its reorganization. Peace exists among civilized powers, the march of learning and science has been rapid and successful, and mankind are at this day better qualified to estimate the blessings of toleration and liberal views, and better disposed and capacitated to encourage and enforce them, than at any former time. Religion generally, though divided and subdivided into various sects, assumes a milder aspect, and feelings of universal love and charity have superseded the darkness and bigotry of former ages. The nations of the old and new world, including the children of Africa, have had their rights acknowledged, and their governments recognized. The oldest of nations, powerful in numbers and great in resources, remains isolated, without a home, a country or a government.

The Jews have been destined by Providence to remain a distinct people. Though scattered over the globe they still retain their homogeneousness of character, the peculiarity of their tenets, the identity of their faith. In their prosperity and adversity, they have uniformly been the chosen people—proud of their God, proud of their distinction, and even proud of their sufferings.—Bending before the tribunals of power, yielding to persecutions and torture, tranquil in misfortune, and resigned to fate, they patiently endured, not meanly surrendered, they bravely defended their rights and the rights of their country, & have never despaired of divine protection, or given up hopes of human justice.

Looking forward to a period of regeneration and to the fulfilment of the prophecies, the Jews have preserved within themselves the elements of government in having carefully preserved the oracles of God assigned to their safe keeping, and the time has arrived when their rights as a nation can be recognised, when, in the enjoyment of independence the light

of learning and civilization, and the obligation of industry and morality they can cultivate a friendly and affectionate understanding with the whole family of mankind and have no longer enemies on earth.

In calling the Jews together under the protection of the American Constitution and laws and governed by our happy and salutary institutions, it is proper for me to state that this asylum is temporary and provisionary. The Jews never should and never will relinquish the just hope of regaining possession of their ancient heritage, and events in the neighborhood of Palestine indicate an extraordinary change of affairs.

The Greeks are almost independent of the Ottoman Porte. The Turkish sceptre becomes weaker daily. Russia will march upon Constantinople. The Egyptians are cultivating the useful arts, and are encouraging commerce and agriculture. The Turks, driven beyond the Bosphorus, may leave the land of Canaan free for the occupancy of its rightful owners, and the wealth and enterprise of the Jews may make it desirable for them to retain their former possession by and without the consent of the christian powers, who more enlightened, and consequently more tolerant, may be duly impressed with a sense of justice due to an injured and oppressed people.

Called together to the Holy Land by the slow, but unerring finger of Providence, the Jews coming from every quarter of the globe, would bring with them the language, habits and prejudices of each country. Assimilating only in religious doctrines, and divided on temporal affairs, they would present innumerable difficulties in organizing under any form of government, and the diversity of opinions and views would create factions as dangerous and difficult to allay as those fatal ones which existed in the time of the first and second Temples. It is in this country that the government of the Jews must be organized. Here, under the influence

of perfect freedom, they may study laws—cultivate their mind, acquire liberal principles as to men and measures, and qualify themselves to direct the energies of a just and honorable government in the land of the Patriarchs.

Conforming therefore to the constitution and laws of the United States, there is no difficulty in organizing and concentrating the Jewish nation. Originally we were a race of shepherds; each man governed his own family, and to the enjoyment of domestic happiness they added the blessings of a pure religion. Israel accumulating in strength was led to Egypt, delivered from bondage and conducted to the promised land, by the illustrious legislator of the Jews and the great benefactor of mankind. The moral, political, and ecclesiastical code of laws which the Almighty through Moses presented to the children of Israel forms, even at this day, the basis of every civil and religious institution. The victorious Joshua settled the Israelites in the land of Canaan, and divided it according to tribes. After a short interregnum on his death, the government of the Judges commenced, which existed 300 years until it was merged in the kingdom which commenced with Saul, and terminated after a brilliant epoch in the captivity. The government of the High Priests succeeded and continued 438 years, followed by the Maccabean Kings of Judah, and the nation became finally dispersed under Herod the Idumean.

In selecting from the primitive, the judicial, the regal and sacerdotal governments, a form best adapted to the times, and also to the condition of the Jewish people, I have deemed it expedient to reorganize the nation under the direction of the Judges.

The authority of the Judges extended to all religious, military and civil concerns—they were absolute and independent like the Kings of Israel and Judah, without the ensigns of sovereignty. The Judges were immediately from the people mingling in their deliberations, directing their energies, com-

manding their armies, and executing their laws. The office which was not hereditary, conforms in some respect to that of Chief Magistrate, and is in accordance with the genius and disposition of the people of this country.

It is difficult at this period to decide with certainty on the manner and forms adopted in choosing the Judges of Israel. Most of the distinguished men who had filled that station were " raised up by divine influence. Their skill in war, and wisdom in peace, their valour and experience, their capacity to govern, and incidental and necessary qualifications calculated to excite public confidence were passports to office.

Dispersed as the nation now is, and no possibility of concentrating the general voice, there can be no just power to grant—no right to withhold—the office must be assumed by divine permission, and the power exercised by general consent and approbation.

Born in a free country, and educated in liberal principles, familiar with all the duties of government, having enjoyed the confidence of my fellow citizens in various public trusts, ardently attached to the principles of our holy faith, and having devoted years of labor and study to ameliorate the condition of the Jews, with an unsullied conscience and a firm reliance on Almighty God, I offer myself as an humble instrument of his divine will, and solicit the confidence and protection of our beloved brethren throughout the world. If there be any person possessing greater facilities and a more ardent zeal in attempting to restore the Jews to their rights as a sovereign and independent people, to such will I cheerfully surrender the trust.

I cannot be insensible to the many difficulties which may present themselves in the successful progress of the great work of regeneration. The attempt may be pronounced visionary and impracticable—the reluctance of some to countenance the effort—the timidity of others, and the apprehensions of all may be arrayed against an enterprize extraordi-

nary and interesting, but always feasible. I indulge in no chimerical views. I know this country, its soil, climate & resources, and confidently embark in the undertaking. Firm of purpose, when the object is public good, I allow no difficulties to check my progress. Urged to its consideration by strong and irresistible impulse, the project has always presented itself to me in the most cheering light, in the most alluring colors; and if the attempt shall result in ameliorating the condition of the Jews, and shall create a generous and liberal feeling towards them and open to them the avenues of science, learning, fame, honor and happiness, who shall say that I have failed? I ask the trial—and will abide the result.

The Hebrew nation, with its sublime Theocracy, its moral laws, its warlike character and powerful government originated in a family of shepherds. From an ancestry not more illustrious, arose the heroes and sages of Greece, and to the neglected children of the forest was Rome, once mistress of the world, indebted for existence—From origins the most humble, and from projects the most doubtful, the world has been indebted for signal benefits and blessings. A few pilgrims, driven to our continent by European persecution, have laid the foundations of a splendid empire. We have less difficulties to encounter, because we are surrounded by civilization; and a few Jews in this happy land admonished by the past, and animated by anticipations of the future, may increase rapidly and prosperously, and under good government and wholesome laws, may fall back in time towards the Pacific Ocean, and possesses a country the most fertile as it is capacious and valuable. We have long been captives in a land of strangers: we have long submitted patiently to oppression: we have long anxiously expected a temporal deliverance: but throughout the most terrible periods of calamity we have done nothing for ourselves. The Almighty, who has covered us with the shield of his paternal love, has given us

moral agents, by which, with his divine aid, we are to effect our own deliverance. We have senses, judgment, powers of self-government, energy, capacity and wealth. If, with all these great requisites, we will "hang our harps upon the willow," we still cover ourselves with sackcloth and ashes, and do not make one effort for independence, how shall we reasonably continue to supplicate God for our restoration, who made man in his own image, and proclaimed him free? Why should the parent of nations, the oldest of people, the founders of religion, wander among the governments of the earth, intreating succor and protection when we are capable of protecting ourselves?

The time has emphatically arrived to do something calculated to benefit our own condition, and excite the admiration of the world, and we must commence the work in a country free from ignoble prejudices and legal disqualifications—a country, in which liberty can be insured to the Jews without the loss of one drop of blood.

The present condition of our people throughout the world is not without interest and instruction. The rightful possessors of Palestine are slaves in their own territory, and the pious attachment of the resident Jews of the Holy Land, gives them the highest claim on our charity and protection. There are several hundred families in Jerusalem, Hebron, and Tiberias, three of the most ancient congregations in the world, and the number in the Holy Land may be computed at one hundred thousand. Those on the borders of the Mediterranean are engaged in trade and manufactures; and those in the interior, particularly in Jerusalem, are poor, and dreadfully oppressed. They are the great sentinels and guardians of the law and religion, and amidst the severest privations and most intense sufferings, they have for centuries kept their eye on the ruined site of the temple and said, "The time will come—the day will be accomplished." The Samaritan Jews, which formerly were numerous and

scattered over Egypt, Damascus, Ascalon and Caesarea, are now reduced to a few hundred poor inoffensive persons, principally residents of Jaffa and Naplouse. As there is no essential difference between their doctrines and the rest of our brethren, the distinction between them should cease. The Caraite Jews, who are numerous, are chiefly residents of the Crimea and Ukraine, and are a respectable body of men—They reject the Talmud and rabbinical doctrines, adhering closely to the precepts of our divine law. On the borders of Cochin China we have a large colony of black and white Jews. Their numbers are computed at ten thousand. The White Jews reside on the sea coast and the black in the interior. The blacks, who call themselves *Beni Israel,* must have existed at the time of the first temple. The researches in the interior of Africa, may, at some future period, give us immense colonies of Jews, which emigrated at an early period from Egypt. There are on the coast of Malabar and Coremandel, and in the interior of India, a considerable number of wealthy and enterprising Israelites. Measures will be adopted to ascertain their force and condition. Upwards of a million and a half of Jews reside in the dominions of the Ottoman Porte, including the Barbary States. In Constantinople and Salonichi, they cannot be less than one hundred thousand. They suffer much from the oppression of the Turks—are severely taxed, and treated with undisguised severity; but their skill in trade and their general quickness and intelligence as bankers, brokers and merchants, give them the entire control of commerce and the command of important confidential stations in the empire. The same character and condition may be likewise attributed to those numerous Jews residing in Egypt and in Persia; they have many wealthy men in Cairo, Alexandria, Ispahan, and the numerous cities beyond the Euphrates.

From countries yet uncivilized, we turn to those which, still withholding the rights of man from the descendants of

the patriarchs, are, nevertheless, more mild and tolerant in their measures, more liberal and generous to an afflicted people.

The settlement of the Jews in England was coeval with Julius Caesar; the inroads of the Saxons and Danes have obliterated much of the chronicles and traditions relative to their early existence in that country. William the Conqueror brought with him a large colony from Normandy, and for a stipulated sum of money, conferred upon them certain commercial privileges, and assigned them places to inhabit. It was in the feudal ages that the Jews of Britain were the most enlightened, tolerant and polished. Opulent in circumstances, and enterprising in the development of resources, they gave an early impetus and direction to that trade and commerce, which has since successfully extended itself to every quarter of the globe. During the reign of William Rufus and Henry II. the Jews were favoured and protected, though always considered vassals of the crown, to be tolerated or pillaged according to the caprices of the government—The cruelties practised towards them during the misguided periods of the crusade, caused many of the most respectable to abandon the country. Several families, however, returned under an invitation from King John, to be again pillaged, proscribed and murdered; and for five hundred years their condition underwent no material change. Occasionally protected, but too frequently oppressed, deprived of the natural rights of subjects and citizens, it was not surprising if the Jews in England, during those periods, acquired wealth without consideration, and power without respect. During the reign of George II. a bill was introduced into parliament for the naturalization of the Jews. It was supported by the ministry though opposed with warmth by the people, and produced great excitement in the public mind. It nevertheless became a law; but such was the strenuous opposition manifested on the occasion, that it was considered prudent

to repeal it at the ensuing session. The same legal disqualifications still exist in Great Britain; but it is gratifying to know, that the government affords to the Jews certain rights, immunities and protection; and our people in that country, are rapidly advancing in the career of learning, and civilization, of charity and liberal feeling.

After the expulsion of the Jews from Syria and Egypt, they joined the Saracens and aided them in the conquest of Spain. Favored by the Caliphs and united by a reciprocal hospitality towards the Christians, the Jews found asylum and protection from the Saracen Monarchs, and the most brilliant epoch in our history from the destruction of the temple may be traced to this period. In the early ages the Jews were enlightened and learned in the Law, they were the foes of paganism, the enemies of idolators; but it was under the Caliphs of Bagdad, and the Saracens of Spain, that they cultivated the sciences, and established Seminaries of learning, and schools of literature and philosophy.

The revolutions in that country commencing in the eleventh century eventuated unfortunately for the Jews, and the war declared by Ferdinand against the Saracens, was the commencement of their troubles and calamities. During the eleventh and twelfth centuries many learned Rabbis appeared which did honor to the age and country. They were not only deeply versed in cabalistical, allegorical and mystical interpretations of the law; but distinguished mathematicians, astronomers, masters of the dead and living languages, and natural philosophers. In Toledo and Andalusia they had colleges in the most flourishing condition, and the piety and illustrious talents of Abraham Ben Esdra, Maimonides Kimchi, Jarchi Haleri, [Halevi] Abravenel, and others, attested the brilliancy of that epoch in Jewish history. The fury of the Crusaders was perhaps more severely felt by the Jews in Spain than in any other part of the world, and more of our people abandoned that country than were brought out of the

land of Egypt by Moses. Under the enlightened and liberal Moorish kings, the Jews lived prosperously in Spain, but the destruction of the Moors caused their ruin, and to this day they have been banished the country. Upwards of a million of Jews speak the Spanish language, and will never cease to regret the barbarous edicts which prohibit their residence in that beautiful but neglected part of the globe.

Spain is a miraculous and providential instance of the impolicy and impiety of religious persecutions. She is weaker in resources, in character, in the means of sustaining independence and national rights, in arts and in arms, than when under the dominion of the Caliphs.

Portugal in ancient and modern times, was not more liberal, tolerant, and humane towards the Jews than Spain; they banished, tortured and burnt them, and Portugal from this proscription and cruel system is not more happily conditioned than her neighbor.

The miseries inflicted on our nation in England during the crusade, extended their unhappy consequences to France. The Jews were among the earliest settlers in Gaul, and by their superior talent and and advantages, endeavoured to encourage and extend civilization among a rude and barbarous people. Their sufferings, banishments and massacres during the reigns of Philip Augustus, Lewis the Ninth, Philip the Fair, Philip the Tall, Charles the Sixth, and several successive kings, fill the sanguinary pages of history, and present a list of enormities that makes humanity shudder. In 1566, they were all banished from the kingdom, and in the succeeding year only four families were permitted to return. In the 17th and 18th centuries, they were gradually permitted to re-occupy their former places of residence, though still exposed to the scorn of the ignorant and the insults of barbarians; and such feelings were encouraged and perpetuated by an edict of the government, compelling them to wear a distinctive dress.

During the French revolution the Jews claimed from the constituent assembly the rights of citizens; many enlightened statesmen espoused their cause, and the decree of 1790 gave them a legal existence. Among the philanthropists of the age who raised his voice successfully in their behalf, was my venerable and pious friend the Bishop Gregoire, to whom the Jews owe an incalculable debt of gratitude. The civil revolution in the condition of our brethren in France, gave rise to the moral one, which resulted from the proceedings of the Sanhedrin, convened at Paris, by the decree of 1806, and which presented to the world a galaxy of talent and learning, which would do honor to any age or country. The Jews in France are citizens, and the charter granted by the good king Louis the 18th, confirmed all their rights. They are manufacturers, agriculturalists, merchants and bankers, and many of them possess distinguished talents.

The history of our people in Spain is of peculiar interest. Spain was a country dear to the Jews, and after their dispersion, the seat of learning and the birth place of our greatest scholars.

The Jews first appeared in Spain during the reign of the Emperor Adrian, and in his time were numerous and wealthy but like our brethren in Britain and France, their lives and property were held by a frail tenure, and the Goths exercised a lucrative oppression over this proscribed and unhappy people.

The Jews have resided in Rome since they were brought captive to that Capital, by Titus Vespesianous, yet, while subjected to the persecution of Christian monarchs throughout Europe, it is pleasing to recollect and grateful to acknowledge the kindness and protection afforded them by several of the Roman Pontiffs, particularly Gregory the Great, Alexander 2d, Gregory the 9th, Clement the 5th, Clement the 6th, Boniface 9th, Nicholas 2d, Alexander 6th, Paul 3d &c. Men who practised the precepts which they preached. In modern times

the Jews have been tranquil residents of that ancient city, yet at this day, they are compelled to wear a distinctive badge, to reside in a separate part of the town, and at periods to attend mass under penalty of a certain sum of money. In most of the cities in Italy, the Jews enjoy protection and privileges; they are a cultivated people, far advanced in science and polite literature, and I have long esteemed them as a learned and distinguished branch of the nation.

Many of the emigrants from Spain and Portugal, took refuge in Holland, which, together with those from Germany, formed a considerable congregation, and in the 17th century they were wealthy and flourishing. The Jews in Amsterdam established colleges and academies, over which some of the greatest men of our nation have presided. It is supposed that there are nearly 100,000 Jews in Holland, mostly residents of Amsterdam. In comparison with the cruelties inflicted upon our nation by other powers on the continent, the Jews in Holland may have been considered happy and protected, yet they were neither free by law, nor by public opinion, and in many instances they were thus shut out from honorable and lucrative employments.

Notwithstanding these prohibitory decrees the unfortunate internal divisions existing among the nation, Holland has produced many eminent physicians, counsellors and literary men, particularly since the adoption of the constitution by the States in 1796, and the Jews are now held in estimation by the government.

In the Austrian and Russian dominions, in Prussia, Sweden, Denmark, and the Hanseatic towns, and throughout Germany, there must be nearly two millions and a half of Jews. Nearly a million of which were in Poland previous to the partition of 1772. In all these countries their condition has been ameliorated, yet they do not all enjoy political rights, though their personal deportment acquires consideration and respect, if merited. Of late some strong edicts

have been passed relative to the Polish and Russian Jews, and it is to be lamented that they still labour under strong personal and religious prejudices.

It will thus be perceived that with all the toleration of the times, with all the favourable condition of the Jews, they suffer much, and are deprived of many valuable rights.

Our religion embraces all that is pure and upright—all that is just and generous. In temperance, in industry, in patience, and in all the duties of husband, father, friend and citizen, the Jews may claim an equal rank with those of any other religious denomination. If there are some who occasionally wander from the paths of rectitude, let it be remembered that they are men, and are subject to human frailties. If in the narrow and crooked channels of traffic, in which persecution has driven some of them, they have at times disregarded the high injunctions of purity and good faith, let us call to mind that their virtues have never been accredited, while their faults have been magnified. Shut out from more noble pursuits, they have been left without that incentive to good actions, that encouragement to upright conduct, that reward of merit, which has been amply afforded to others.

Why should Christians persecute Jews?—Sprung from a common stock, and connected by human ties which should be binding;—if those ties are empty and evanescent, where is the warrant for this intolerance?—not in the religion which they profess; that teaches mildness, charity and good will to all. I judge religion from its effects, and when I look around, and see the seminaries of learning and institutions of charity —when I see temperance united to industry—virtue and wisdom, benevolence and good faith, existing among Christians —if this be the result of their religion, God forbid that it should be destroyed. Let it flourish—I will sustain that faith in its purity; but let us be equally charitable to all. The Jews and Christians are only known by their hostility

towards each other. This hostility neither religion recognizes. We should no more censure the Christians at this day for the cruelties practised towards the Jews in the early ages, than the Jews should now be made answerable for the factious policy of our ancestors, 500 generations ago. Times have undergone an important change—we all begin to feel that we are formed of the same materials, subject to the same frailties, destined to the same death, and hoping for the same immortality.—Here, then, in this free and happy country, distinctions in religion are unknown; here we enjoy liberty without licentiousness, and land without oppression.

Among the many advantages which an asylum in this country promises, the pursuits of agriculture are the most prominent, and of all pursuits the most noble.

The Jews were an agricultural people before they were a nation; the fruitful vallies of Canaan, the plains of Nineva, Greece, Persia, Egypt, and in modern times, Lithuania, the Ukraine, and Moldavia, exhibit their devotion and attachment to this pursuit. In no country on earth can they enjoy in this respect equal advantages to those which we hold forth. Land of a fertile quality, well wooded and watered, may be purchased on the most reasonable terms: taxes are equalized and moderate: and by a recent act of the Legislature of this State, aliens can hold any quantity upon declaring their intention of becoming citizens. This great privilege which in other countries is denied to the Jews, is here afforded, together with every personal security. The lands they cultivate are their own: no sovereign or feudal lord, or magistrate can wrest their property from them; no tithes, no exactions, no persecutions await them; they will be called upon to contribute that moderate support to government, which is cheerfully yielded by every good citizen. They will be themselves lords of the soil, and sovereigns in their own right, eligible to office and honors, and acquiring that consideration and respect which unavoidably await correct deportment, talents and reputation.

The State of New York is far advanced in improvements of every kind. There are upwards of six millions of acres of cultivated land, producing grain in abundance and every variety of fruit, and rich grazing meadows. A farm of one hundred acres well cultivated will, with industry, afford an ample livelihood and corresponding happiness to a family. I again repeat, agriculture is the natural and noble pursuit of man. Between the handles of the plough, in felling the oak of the forest, in the harvest and in the season of fruits, the farmer is still the same free and happy citizen, and has all the resources of life within himself. His cattle are raised in his pastures, his grain produce him bread, his sheep afford him wool, his trees sugar, his fields flax, he is his own brewer and distiller, his forests afford him fuel, he has all the comforts and frequently luxuries which wealth can give. He sees the sun rise in glory and set in majesty. He who wishes to be truly religious and be surrounded with the admonitions of piety, should be an agriculturalist. To the man of capital the advantages held forth in this state are numerous and acknowledged. To the land proprietor there is plenty and happiness; to the merchant and trader the most profitable facilities, and unceasing encouragement to the manufacturer and mechanic.

The laws and customs in Europe, present many obstacles to the Jews becoming mechanics.—To be perfectly independent, they should learn some branch of the mechanic art. In this country our mechanics are numerous, opulent and influential. Masons, Carpenters, Blacksmiths, Tailors, Hatters, Shoemakers Curriers and the more light branches of labour, are always amply encouraged, and with the acquirement of a trade, in this country no industrious man can possibly want.

The rising importance and value of our manufacturies should attract the attention of Jewish capitalists. The Congress of the United States, has, by a judicious revision of the

tariff, so regulated the duties on foreign fabrics, as to give permanent encouragement to our own. The market value of articles annually manufactured in this state alone, is computed at several hundred millions of dollars, and the investments are principally in Grist-Mills, Saw-Mills, Oil Mills, Fulling Mills, Carding Machines, Cotton and Woolen Factories, Iron Foundries, Trip Hammers, Distilleries, Tanneries, Asheries, Breweries, &c. &c.

Grand Island is surrounded by water power, and is admitted to be an eligible spot for the erection of manufactories.

The organization of a system of Finance for the promotion of emigration, affording aid to settlers, erecting and supporting institutions of charity, establishing seminaries, and for all the purposes of an efficient and economical government, is not without some difficulty. Our means are ample, but they are diffused, spread over the globe, and not readily concentrated.

Our law prohibited the Kings of Israel from "multiplying to himself silver and gold." This prohibition was intended to preserve the people from ruinous and oppressive taxation, and therefore limited the Sovereign to the moderate exigencies of his Court; but it appears from our prophet Samuel, and indeed from the ancient laws of Babylon, also in force among the Greeks and Romans, that the *jus regnum* was computed at one-tenth. The tithes afforded to the High Priests were of similar value in cattle, first fruits, the harvest even to "Mint, Cummin and Anise." A considerable portion was also secured to the Levites. It is however, obvious that these exactions were exorbitant, and while they gave splendour to the government, they tended to impoverish the people.

Taxes should be equalized and always levied in correspondence with the wants of the nation. In organizing the Jewish Government, the poorest should be enabled to participate in the great and glorious act; and with this view I have imposed a capitation tax of Three Shekels of silver, which is equal to

one Spanish dollar to be paid annually, a sum within the means of the poorest, and if paid and collected will be amply sufficient to defray the expenses of the government in its incipient organization. This small tax, however, does not prevent free will offerings in our Synagogues, which the liberal and wealthy may make in furtherance of the great objects in view.

A suitable person will be appointed to direct the finance department, and likewise such other officers as are usually named in well organized governments. The Jewish capital throughout the world, may be estimated at a vast amount. Since the termination of the wars on the continent, a great portion of the capital has returned to the coffers of its proprietors. A few millions of dollars judiciously invested and thrown into the Western District of this State, would realize a reasonable profit, and be of immense benefit to this thriving and populous section of our country.

During the European wars, many Jews joined the different armies, and I learn have distinguished themselves in sundry campaigns; several have been honored with important commissions, and have given proofs of valour and fidelity. Such who prefer a military life, and who may at the present period have arms in their hands, may continue in their ranks; their arms must never be turned against the country they serve; but we have lost our ancient military character, and the discipline, courage, and constancy, of those who have in modern times seen service, may be necessary to constitute the material from which future armies may be organized.

Wars are necessary in defence of national rights when unjustly assailed. So God has thought, and fought with us. So man now thinks. We may not have again such generals as Joshua, David and Maccabees, but in blending our people with the great American family, I wish to see them able and willing to sustain its honor with their lives and fortunes. Time which matures and brings forth many surprising events,

may give us a territory beyond the lakes, great in extent and resources; we may occupy a position of importance on the Pacific, and wherever Providence may lead the nation, I wish to have its rights manfully sustained.

I have enjoined a strict neutrality in the existing war between the Greeks and Ottoman Porte. While it would afford us great happiness to aid any oppressed nation in a contest for liberty, we must not jeopardize the safety of millions living under the Mussulman Government, and who would be instantly sacrificed, by their relentless rulers, upon the least succor being afforded to the revolutionists. While prudence, and a due regard to the safety of innocent people, enjoin us not to mingle in this contest, it is due to the cause of freedom, not to throw obstacles in the way of its successful advancement.

The discovery of the lost tribes of Israel, has never ceased to be a subject of deep interest to the Jews. That divine protection which has been bestowed upon the chosen people from the infancy of nature to the present period, has without doubt, been equally extended to the missing tribes, and if as I have reason to believe, our lost brethren were the ancestors of the Indians of the American Continent, the inscrutable decrees of the Almighty have been fulfilled in spreading unity and omnipotence in every quarter of the globe. Upwards of three thousand years have elapsed, since the nine and a half tribes were carried captive by Palmanazar, King of Assyria. It is supposed they were spread over the various countries of the East, and by international marriages, have lost their identity of character. It is however, probable that from the previous sufferings of the tribes in Egyptian bondage, that they bent their course in a northwest direction, which brought them within a few leagues of the American Continent, and which they finally reached.

Those who are most conversant with the public and private economy of the Indians, are strongly of the opinion that they

are the lineal descendants of the Israelites, and my own researches go far to confirm me in the same belief.

The Indians worship one Supreme Being as the fountain of life, and the author of all creation. Like the Israelites of old, they are divided into tribes having their Chief and distinctive Symbol to each. Some of these tribes it is said are named after the Cherubimical figures that were carried on the four principal standards of Israel. They consider themselves as the select and beloved people of God, and have all the religious pride which our ancestors are known to have possessed. Their words are sonorous and bold, and their language and dialect are evidently of Hebrew origin. They compute the time after the manner of the Israelites, by dividing the year into the four seasons, and their subdivisions are the lunar months, or our new Moons, commencing after the ecclesiastical year of Moses, the first Moon after the vernal equinox. They have their prophets, high Priests, and their sanctum sanctorum, in which all their consecrated vessels are deposited, and which are only to be approached by their archimagas or high Priest. They have their towns and cities of refuge—they have sacrifices and fastings—they abstain from unclean things, in short, in their marriages, divorces, punishment of adultery, burial of the dead, and mourning, they bear a striking analogy to our people. How came they on this continent, and if indigenous, when did they acquire the principles and essential forms of the Jews? The Indians are not Savages, they are wild and savage in their habits, but possess great vigour of intellect and native talent—they are a brave and eloquent people, with an Asiatic complexion, and Jewish features. Should we be right in our conjecture, what new scenes are opened to the nation—the first people in the old world, and the rightful inheritors of the new?—Spread from the confines of the north-west coast to Cape Horn, and from the Atlantic to the Pacific.

If the tribes could be brought together, could be made sensible of their origin, could be civilized, and restored to their long-lost brethren, what joy to our people, what glory to our God, how clearly have the prophecies been fulfilled, how certain our dispersion, how miraculous our preservation, how providential our deliverance.

It shall be my duty to pursue the subject by every means in my power.

I recommend the establishment of emigration societies throughout Europe, in order that proper aid may be afforded to those who may be disposed to visit this country, and also to ascertain the character and occupation of each emigrant, and supply them with passports and information. Passage in all cases should be taken for New-York. It should be distinctly understood by emigrants of limited means, that it will be necessary to have at least a sufficiency to support their families for six months, as by that time they may be enabled to realize the fruits of enterprize and industry, and a sufficient sum may at that period be paid into the general Coffers, to aid them in the purchase of land. No mistaken impression should exist, that the Jews must not labour in this country: we all are compelled to work, but with the same portion of industry, exercised in other parts of the world, we realize a greater portion of happiness, tranquility and personal rights. We shall not be prepared to receive emigrants on Grand Island, until the ensuing summer, and this notice is given to prevent an indiscriminate and hasty emigration, which may defeat many good objects.

It is very desirable that education should be more generally diffused among the Jews: it is the staff of their existence—the straw of their future happiness. There is no part of our religion which should be altered, nothing should be taken from the law, for if the power of innovation existed there would be no end to the pruning knife. Our religion demands from us many temporal sacrifices, which should be

cheerfully yielded as a slight acknowledgement for the protecting favors of the Almighty.

Although no law permits polygamy among the Jews, there is no religious statute which prohibits it, and from this omission, an indulgence is claimed in the eastern countries incompatible with morality. Having personally witnessed the observance of this custom among the Jews in Africa, I have deemed it important as one among the first acts of the government, to protest against the practice, and abolish it forever. The duties of Husband and Father can never be safely or honorably fulfilled, when those duties are subjected to the caprices which sensuality produce. Neither can a wife thus circumstanced ever receive that consideration, affection and respect, to which virtue and good wives are always entitled. Another, and a serious evil is to be apprehended from the prevalence of this custom, in the promiscuous, and probably incestuous marriages, which accidental circumstances may produce among children of one father, and several living mothers. In civilized communities, the laws which are paramount, admit of no such privileges. Our religious divorces are too loosely exercised, and demand the strong arm of authority; marriage is a sacred tie, and such alliances should not be lightly dissolved.

I have made it imperative on parties contracting matrimony, to read, write and comprehend the language of the country, which they respectively inhabit. Early marriages among our people are enjoined by the strongest principles of religion, and many of these important alliances are formed even in infancy, and before the responsibility of the obligations can be duly estimated. It is thus that ignorance may become hereditary, and a just policy calls for the adoption of measures, which may secure to children at least that portion of intelligence and education which the times demand, and future generations will by such means be progressively improved and enlightened.

There are many subjects of great interest, which I reserve for future communications.

Thus commences auspiciously, I hope, the attempt to revive the Government of the oldest nations, and lead them if not to the promissed, still to the happy land.

The effort may be successful, but otherwise can never be injurious. It directs public attention to the claims of an oppressed people—it will admonish Sovereigns to be just and generous to them—it may produce a better state of toleration and religious feelings—it may place our people in the road to honor and fame—it opens to them the avenues of industry and competence, in short it makes men and citizens of them, gives them a name, a rank, an interest and a voice among the nations of the earth—thus, in fact, fulfilling the promises made to the descendants of the Patriarchs—that the Lord God, may say to an admiring and astonished world, "Behold my people Israel—here is the nation that I have sworn to protect—I was their Shepherd—their Sun—their Shade—their Light—and right hand. In the days of prosperity they forgot me not, and in the hour of tribulation have I not forgotten them." "In a little wrath I hid my face from thee, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer."

To him who shelters and protects the whole family of mankind, the great omnipotent and omnipresent God, do I commit the destinies of Israel, and pray that he may have you all in his safe and holy keeping.

GLOSSARY.

A. Aramaic; E. English; G. German; H. Hebrew; L. Latin; P. Portuguese; S. Spanish. The erratic English transliterations of the Hebrew terms are all found in the original manuscript.

Ab H. Fifth Hebrew month, approximately August.

Adar H. Twelfth Hebrew month, approximately March.

Adar Reshone H. "First Adar." The twelfth month in a Jewish leap year. See Adar Sheni.

Adar Sheni H. "Second Adar". The thirteenth month intercalated in the Jewish leap year.

Adjunta (Ajunta) S. Lit. "united". Council, governing body of the synagogue.

Adjunto (Ajunto) A member of the Adjunta. Pl. Adjuntos, Adjuntoes, Ajuntos.

Alul H. See Ellul.

Areb Kippur H. Eve of Kippur, *q. v.*

Areb Yomtob. See Ereb Yomtob.

Ascabot H. Memorial prayers.

Ascamot H. Laws of the congregation.

Ashet Hiel H. Lit. "woman of worth," (Prov. xxxi, 10) the opening words of the memorial prayer recited for a woman.

Ashkenazim H. Hebrews residing in or descended from those who resided in the countries of Central Europe.

Ayr H. See Iyar.

Baal Tokea H. The one who sounds the ram's horn (Shofar) during the Penitential days.

Balak H. Balak, the name of the Sabbath reading of the law, Numbers xxii, 2-xxv, 9. See Parsha.

Banca (Banka) S. Bench, specifically the seat of honor in which the President of the congregation sits.

Bar A. Son of

Barmitzvah H. "Son of Commandment"; a boy at the completion of his thirteenth year, when he becomes officially a responsible member of the religious community.

Bath E. See Mikva.

Bedikah H. "Searching, investigation," specifically the examination of the carcass of an animal immediately after killing to determine its fitness for food.

Bene Jeshurun H. "Children of Jeshurun," a poetical name for Israel, (Deut. xxxii, 15; xxxiii, 5, 26; Isa. xliv, 2). The name of the second oldest synagogue in New York City.

Beneplacito S. Approbation, approval.

Beni Israel H. "Children of Israel", the dark complexioned native Jews of Western India.

Berith H. Covenant, *i. e.,* of circumcision.

Beritts H. Anglicised plural of Berith.

Bet-a-Haim
Beth-a-Haim
Beth Hachayyim
Beth Haim
Bet Hayyim
Bet Haim
} H. Lit. "The House of Life", the cemetery.

Bet Din H. "House of judgment", the religious court, presided over by three qualified Rabbis, that decides all ritual and legalistic questions in a Jewish community.

Bet Haim Shalische H. Third cemetery.

Bet Haim Shene H. Second cemetery.

Beth Elohim, Kahal H. Congregation Beth Elohim, *i. e.,* House of God, (Gen. xxviii, 17), the name of the congregation at Charleston, S. C.

Beth hakeneseth H. Lit. "House of assembly" *i. e.,* synagogue.

Beth Hamidras H. Lit. "House of study" *i. e.,* school, college for Hebrew learning.

Beth Shalome, Kahal Kadosh H. Lit. "Holy Congregation Beth Shalome" (*i. e.*, House of peace), the name of the congregation at Richmond, Va.

Bodeck, Bodeack, Bodeek, Bodek, Bodeque H. Lit. "examiner", the one who conducts the Bedikah, *q. v.*

Br Abbreviation for Bar, *q. v.*

Cabanah, Cabanna S. Booth, the booth or tabernacle dwelt in on the festival of Tabernacles (Lev. xxiii, 42.)

Caser, Casheer, Casher H. Lit. "clean, fit", ritually permissible, applied to food and dishes

Cassarar H. Casher with Spanish verbal suffix: to make Casher.

Casserado H. Casher with Spanish verbal suffix: made Casher.

Charowsett E. See Haroseth.

Chazan. See Hazan.

Chol Hamoed The middle semi-holy days of Passover (4 days) and Tabernacles (5 days).

Cislieu See Kislev.

Codez See Kodez.

Cohen H. Priest, one of the descendants of Aaron.

Companian S. The one whose duty it is to accompany the scrolls of the law when they are taken from and returned to the ark.

Coshair See Casher.

Debarim H. Lit. "Words". The book of Deuteronomy, or the Sabbath section, Deut. i-iii, 22. See Parsha.

Dinims H. "Laws", legal rulings, (form with both Hebrew and English plural suffixes.)

Durante beneplacito S. So long as satisfactory.

Eachal See Hechal.
Ear See Iyar.
Ellul, Elul, Elull } H. Sixth Hebrew month, approximately August.
En 'onshin ela mazhero H. No punishment is inflicted, but a warning is given.
Ereb Yomtob H. Eve of a festival.
Escaba See Hascaba.
Escamah See Hascama.
Escava See Hascaba.
'Ez Haim H. "Tree of Life" (Prov. iii, 18), specifically the silver bells ornamenting the top of the rollers of the scroll of the law.

Gabay H. Treasurer.
Gayim See Goy.
Gedalya, Fast of A fast on Tishri 3 in memory of the slaying of Gedaliah, ii Kings xxv, 25.
Gemilut Hasadim H. "Acts of charity," (lit. bestowal of mercy). Also the name of a charitable society.
Gillul H. "Rolling, wrapping," the duty of wrapping and unwrapping the scroll of the law before and after reading.
Goy, pl. Goyim H. Lit. "Nations", specifically all peoples other than Jews, non-Jews.
Guebor H. "Gebir", married man.

H.H. Abbreviation for the Hebrew title "the accomplished Hacham" *q. v.*
Haazinu H. The Sabbath section of the law, Deut. xxxii. See Parsha.
Hacham (Haham) H. Lit. "wise, sage", the Chief Rabbi in a Sephardic community. Pl. Hachamim, Hahamim.
Haftorah H. The section from the prophets corresponding with the section from the Pentateuch read on Sabbaths, etc. Pl. Haftaroth.

Hagbiah H. "Raising", the duty of raising and showing the scroll of the law to the worshippers before its reading.

Haroseth H. A tasty compound of apples, almonds, etc., made to resemble mortar, eaten during the home service on the first two nights of Passover.

Hascama H. A law of the Congregation. Pl. Hascomoth

Hascaba, Hascabah, Hascoba } H. The prayer recited in memory of the dead.

Hasen See Hazan.

Haswan See Heshvan.

Hatanim (Hattanim) H. Lit. Bridegrooms, referring to the Hatan Torah and Hatan Bereshith, *q. v.*

Hatan Barashit, " Beresheet, " Bereshit, " Bereshith, " Beresit, " Beresith, " Bereshitt, Hathan Beresith, Hattan Bereshitt } H. Lit. "Bridegroom of the Beginning", the one chosen for the honor of commencing the annual reading of the Pentateuch which begins on Simchath Torah, *q. v.*

Hatan Tora, " Torah, Hathan Torah, Hattan Tora } H. Lit. "Bridegroom of the Law", the one chosen for the honor of closing the annual reading of the Pentateuch which comes to an end on Simchath Torah, *q. v.*

Hazan H. The reader of the synagogue service, cantor. Pl. Hazanim.

Hebra H. "Society"; often used, apparently, as synonymous with "the community"; also used in the text for the building in which "the society" met.

Hechal H. Lit. "Temple", the ark in synagogue in which the scrolls of the law are kept. Used in the text to refer to the duty of opening and closing the ark.

Hereb Yomtob See Ereb Yomtob.
Heshcaboh See Hascaba.
Heshvan } H. Eighth Hebrew month, approximately
Hesvan } November.
Hocheach tocheeach et 'ameetecha H. Lev. xix, 17, "Thou shalt surely rebuke thy neighbor."
Hol hamoed Succoth H. The 5 middle semi-holy days of the Festival of Tabernacles.
Homer H. See Omer.
Honen Dalim, Kall H. Congregation Honen Dalim, *i. e.*, "showing mercy to the poor." (Prov. xix, 17; xxviii, 8). The name of a synagogue.

Iatin Beresit } Mistaken spelling for Hatan, *q. v.*
Iatan Tora }
Iair }
Iear } H. Second Hebrew month, approximately May.
Iyar }

Jahid } Pl. Jehidim. See Yechidim.
Jehid }
Jesibah H. Lit. "Session", study, study house, school, college for Jewish learning.
Junta See Adjunta.

K (in names) an abbreviation for "kebod," *i. e.*, "the honorable".
K.K Abbreviation for Kahal Kadosh.
Kaal }
Kahal } H. Congregation.
Kahall }
Kaal Kados }
Kahal Kados } H. Holy Congregation.
Kahal Kadosh }
Kasher See Casher.

Kehila H. Congregation.

Kinot H. Lamentations chanted on Tish'a beab. See Tisbeab.

Kipoor, Kippur, Kipur — H. Atonement, the Day of Atonement (Lev. xvi), the tenth of the month Tishri, *q. v.*

Kisleu, Kislev, Kislew, Kislieu — H. Ninth Hebrew month, approximately December.

Kl. Ko abbreviation for Kahal Kadosh.

Kodez, H. Holy, a sacred thing.

Leads E. Leaden seals affixed to meat to show that it comes from an animal killed in accordance with Jewish ritual law.

Lech Lecha H. The Sabbath section of the law, Gen. xii, 1-xvii, 27.

Levi H. "Levite", a descendant of the tribe of Levi.

M. Md. See Mohamad.

Machiti cha'ab pesha'echa veche'anan chatotecha shubi elai ki gealticha H. "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee." (Isaiah xliv, 22).

Machsit-a-shekel H. Half a shekel, an offering made about the time of Purim. (Exod. xxx, 13.)

Manahem See Menahem.

Masot, Masoth, Massot, Massoth, Massott — Plural of Matso, *q. v.*

Matso H. Unleavened bread, eaten during Passover.

Matar House H. "Purification House," the mortuary chapel in which the dead were prepared for burial.

Mattan Basether H. "A gift in secret", (Prov. xxi. 14), the name of a charitable fund.

Menachem, Menahem — H. "Comforter, comforting". The month of Ab (*q. v.*), so named euphemistically. Sometimes, the month of Ab after the black fast on the ninth day.

Menorah H. Candlestick, lampstand. Pl. Menoroth.

Messberah See Mi Sheberach.

Mickva, Mikva, Mikvah — H. Lit. "collection" (of water), a ritual bath, bath house for ritual purposes.

Mikve Israel, Kahal Kadosh H. Holy Congregation Mikve Israel (Hope of Israel), the name of the Sephardic congregations at Curaçao, D. W. I., and Philadelphia, Pa.

Mincha H. Afternoon Service.

Minhag H. Custom, traditional usage.

Minhat Areb H. "Offering of the evening," the name of the Jeshiba, *q. v.*

Mi sheberach H. "He who blessed", a formula invoking blessing on those named therein, so called from its opening words.

Mishpatim H. The Sabbath section of the law, Exod. xxi, 1-xxiv, 1. See Parsha.

Misvoth, Misvots — See Mitsvoth. Misvots is a form with both Hebrew and English plural suffixes.

Mitsvah, Mitzva, Mitzvah, Mitzvao — H. A commandment. Hence, a good deed, religious duty. Specifically an honorary function in divine service performed by a member of the congregation.

Mitsvoth, Mitszot, Mizvote, Mizote, Mizvoth — Plural of Mitsvah.

Mohamad H. "Standing representation", the governing body of the congregation, the board.

Mottsos (Mottses) See Massoth.

Musaph H. "Added, additional", the additional service read on Sabbaths, festivals, etc., after the morning service.

Naso H. The Sabbath section of the law, Numbers iv, 21-vii, 89. See Parsha.

N. C. al. L. Nemine contradicente aliter. No one voting in opposition.

Nedaba, Nedabah H. Freewill offering.

Nedabas, Nedabohs, Nedaboth, Nedabt, Nedavas Plural of Nedabah. Nedabas and Nedavas have an anglicising plural.

Neeman H. "Faithful", faithful servant.

Negilah for Ne-ilah H. The concluding service on the Day of Atonement.

Ner Tamid H. Perpetual lamp, burning in front of the ark. Exod. xxvii, 20, 21.

Nisan, Nissan, Nisson H. The first Hebrew month, approximately April.

Noach H. The Sabbath section of the law, Gen. vi, 9-xi, 32. See Parsha.

Obra Piaz See Obras Pias.

Obras Pias P. Pious works, *i. e.,* charity.

Omer H. Lit. "Sheaf". The period of seven weeks between Passover and Pentecost, counted day by day in accordance with Leviticus xxiii, 15, 16.

Parnas, Parnass, Parnaz H. President of a congregation, warden.

Parnasim, Parnasseem, Parnassim, Parnazim Plural of Parnas.

Parnas Presidente H. and S. The presiding warden, acting president of the congregation.

Parnas Residente H. and S. The president chosen for the second half of the year from Passover to Rosh Hashanah.

Parsha H. "Portion, section". One of the fifty-four sections into which the Pentateuch is divided for consecutive reading, Sabbath by Sabbath. Each of the weekly sections is known by a characteristic name, taken from one of the opening words of the section.

Parsha Vachee See Sabbath Parsha Vachee.

Pesach, Pesah } H. Passover, Nisan 15-22, approximately in April.

Pitchu she'arim veyabo goi (tsaddik) shomer emunim H. "Open ye the gates that there may enter a righteous nation which keepeth faithfulness." Isaiah xxvi, 2.

Pointer E. The pointing hand at the end of a handle, usually all made of silver or wood, used by the reader of the scroll of the law for guidance in reading.

Polonies Myer Polonies, who died in 1801, bequeathed $900 for the establishment of a Hebrew School. The Talmud Torah (*q. v.*) of the congregation is called by his name.

Pr, Pte } Abbreviations for Presidente. See Parnas Presidente.

Purim H. Feast of Esther. (Est. ix, 26).

Purgado S. "Porged", of meat, *i. e.,* with the prohibited sinews and veins extracted.

R Abbreviation for Rabbi.

Rabbi, Rabby, Raby } H. Lit. "my master", title of one learned in the Jewish law authorised to make ritual decisions.

Reea H. Lung.

Remonim H. Lit. "pomegranates", the twin ornaments, resembling the pomegranate in shape, placed on the top of the rollers of the scroll of the law.

Remunim See Remonim.

Res asana. } See Rosh Hashana.
Reshone }

R. H. Abbreviation for Ros Hodes. *q. v.*

Ribbi } See Rabbi.
Riby }

Ros-asnaah
Ros-asannah
Ros Hasana
Rosh a Shanah
Rosh Hashana
Rosh Hashanah
Rosh Shanah
Rossanna
} H. Lit. "The head of the year". The Jewish New Year, approximately in September.

Rosh Hodesh H. Lit. "The head of the month," new moon, the first of the month.

Ros Hodes See Rosh Hodesh.

Rosh Hodesh Shebat H. New moon of the month of Shebat, *q. v.*

Rosh Hodes Tebeth H. New moon of the month of Tebeth, *q. v.*

Rossanna See Rosh Hashana.

Rt } Abbreviations for Residente. See Parnas Residente.
Rte }

Ruby See Rabbi.

Saar Ha Samayim See Shaare

Sabat Teruma H. The Sabbath when the section of the law, Exod. xxv, 1-xxvii, 19 is read.

Sabbath Chol Ha Moed Succoth H. The Sabbath in the middle, semi-holy days of Succoth, *q. v.*

Sabbath Behangalotecha H. The Sabbath when the section of the law, Numb. viii, 1-xii, 16 is read.

Sabbath Debarim H. The Sabbath when the section of the law, Deut. i, 1-xxx, 22 is read.

Sabbath Hagadoel See Shabbat Hagadol.

Sabbath Lech Lecha H. The Sabbath when the section of the law, Gen. xii, 1-xvii, 27 is read.

Sabbath Nahamu H. The Sabbath after Tisbeab, *q. v.* so called from the word Nahamu, "comfort ye", the opening word of the prophetical section (Isa. xl, 1) of the day.

Sabbath Naso H. The Sabbath when the section of the law, Numb. iv, 21-vii, 89 is read.

Sabbath Pinchas H. The Sabbath when the section of the law, Numb. xxv, 11-xxx, 1 is read.

Sabbath Shofetim H. The Sabbath when the section of the law, Deut. xvi, 18-xxi, 9 is read.

Sabbath Tashuba H. "Sabbath of Penitence", the Sabbath between Rosh Hashana and Kippur.

Sabbath Parsha Vachee H. The Sabbath when the section of the law, Gen. xlvii, 28-l, 26 is read.

Salom aal Israel
" " Israell
" all Ysrael
" hal Israel
} See Shalom al Israel.

Samas (Samaz), pl. Samassim See Shammesh.

Schochet See Shochet.

Schulcan See Shulcan.

Seal E. The leaden seal put on meat as a sign of its being casher.

Seapher See Sepher.

Seapharim See Sepharim.

Sebouth See Shabu'oth.

Sedaca
Sedaga
Sedakah
} See Tsedakah.

Sefer Torah See Sepher Torah.

Sefarim Plural of Sepher *q. v.*

Segal H. Attached to a name as an acrostic indication that its bearer is a Levite.

Segan H. Deputy presiding officer, Vice-President.

Selichot H. Supplicatory prayers said morning and evening one month before Rosh Hashana (*q. v.*) until Kipur (*q. v.*)

Semaha H. Ordination, license to act as Rabbi.

Sephardic H. Applying to Jews of Spain and Portugal or their descendants.

Sepher, pl. Sepharim H. "Book", the scroll of the law, the Pentateuch.

Shaare Shamayim, Kahal Kadosh H. Holy Congregation Shaare Shamayim, *i. e.,* Gates of Heaven (Gen. xxviii, 17), the name of the Sephardic synagogues in London, England, and Kingston, Jamaica. Shaar Hashamoyem, (Gate of Heaven), the name of the New York Synagogue consecrated September 10, 1841.

Shabbat hagadol H. The great Sabbath, the Sabbath before Passover.

Shabu'oth H. Lit. "Weeks", the Feast of Weeks, Pentecost, the 5th of Sivan, *q. v.*

Shachrith H. Morning service.

Shalom al Israel H. Peace be upon Israel, closing invocation.

Shammesh H. The beadle of a synagogue.

Shearith Israel, Kahal Kadosh H. Holy Congregation Shearith Israel, *i. e.,* Remnant of Israel, the name of the First Synagogue in New York City.

Shebat H. The eleventh Hebrew month, approximately February.

Sherched E. Intended for searched, *i. e.,* examined with the ritual Bedikah, *q. v.*

Shelach H. The Sabbath section of the law, Numb. xiii, 1-xv, 41. See Parsha.

Sheliach Tsibbur H. Lit. "The deputy of the congregation", the reader, Hazan.

Shemini Hag Atsereth H. The eighth day of solemn assembly, Tishri 22 (Lev. xxiii, 36), a festival following Tabernacles.

Shochet, Shohet, Shoheth, Shoket — H. Slaughterer, the official licensed to kill animals for food in accordance with Jewish ritual prescription.

Shool G. (Schule), the synagogue so called from its use as a religious school.

Shubu banim shobabim erpa meshubotechem H. "Return ye backsliding children, I will heal your backslidings," Jer. iii, 22.

Shulcan H. Table, the reading desk.

Simchath Torah and Bereshith H. "Rejoicing of the law and beginning" abbreviation for Rejoicing of the Law and Sabbath Bereshith; *i. e.,* Tishri 23, when the Hatan Torah and Hatan Bereshith (*q. v.*) close and recommence the annual reading of the law and the following Sabbath.

Sirca H. A membranous growth.

Sivan H. The third Hebrew month, approximately June.

Sochet, Sochett, Soget, Sogett, Sohet — See Shochet.

Somer H. Watcher, overseer, supervisor, *i. e.,* of meat and foods to guarantee that they are kasher.

Sucoth H. "Booths", the festival of Tabernacles, Tishri 15-21, approximately the beginning of October.

T.T Abbreviation for Talmud Torah.

Taba See Tebah.

Tabo H. The Sabbath section of the law, Deut. xxvi, 1-xxix, 8. See Parsha.

Talleth H. A scarf with fringe at each of the four corners, used by Jews during certain religious services.

Talmud H. The Talmud, the rabbinical collection of Jewish law, etc.

Talmud Torah H. "Study of the law", term used to designate a religious school.

Tamid H. Perpetual, short for Ner Tamid, *q. v.*

Tamus, Tammuz, Tamuz H. The fourth Hebrew month, approximately July.

Tarefa, Terefah H. Lit. "torn", used broadly of meats not kasher A "tarefa house" is one where such meats are used; in it no observant Jew will eat.

Tebah H. Lit. "box", the reading desk in synagogue.

Tebet, Tebeth H. The tenth Hebrew month, approximately January.

Thirty days:—The first month of mourning for a near relative.

Tisbeab H. Tish'a beab, the ninth of Ab, the solemn fast commemorating the two-fold destruction of Jerusalem.

Tishri, Tisrey, Tisri, Tisrie, Tisry H. The seventh Hebrew month, approximately October.

Tissa H. The Sabbath section of the law Exod. xxx, 11-xxxiv, 35. See Parsha.

Treffo, Trepha See Tarefa.

Tsedaka, Tsedakah H. Charity (lit. "righteousness"), used also to denote the synagogue funds devoted not exclusively to charity.

Vayera H. The Sabbath section of the law, Gen. xviii, 1-xxii, 24. See Parsha.

Veadar (Vea Adar) H. "And Adar", same as Adar Sheni, *q. v.*

Vechol hashomeang yabo elav beracha H. "And everyone who hearkens may blessing come upon him."

Ve Salom H. And peace—an invocatory phrase or greeting.

Yachedim
Yahadim
Yahedim
Yaheedim
Yahidim
} See Yechidim. The double plural Yechidimz also occurs.

Yahudim See Yehudim.

Yair See Iyar.

Yamem Norahim H. "Solemn days", Tishri 1-10, the ten penitential days including Rosh Hashana and Kippur.

Yechidim
Yehadim
Yehedim
Yehidim
} H. Members of the congregation.

Yehudim H. Jews.

Yeshibat See Jesibah.

Yiar See Iyar.

Yillaveh H. Lit. "He will accompany" the word used to appoint the office of Companion, *q. v.*

Ysrael for Israel.

Z. l. H. Zichrono livracha. "May his memory be blessed." Term used after mentioning the name of a deceased person.

Zedaca See Tsedaka.

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[1] For variations in spelling other than proper names and for further information concerning italicized words, see Glossary. When a name, for which there is no standard of orthography, varies in spelling, it will be found in the form in which it first occurs in the book. Congregations will be found under their particular names.

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I. The name of this Society shall be the "American Jewish Historical Society."

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II. The objects shall be the collection, preservation, and publication of material having reference to the settlement and history of Jews on the American Continent, and the promotion of the study of Jewish history in general, preferably so far as the same is related to American Jewish history or connected with the causes of emigration from various parts of the world to this continent.

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III. Any person approved by the Executive Council may become a member by paying five dollars; and after the first year may continue a member by paying an annual fee of five dollars.

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